

WORLD CALL



December, 1935

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World Call

VOLUME XVII DECEMBER, 1935 No. 11

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Circulation Corner

Don't fail to locate the page in this issue of the magazine where a blank may be filled out ordering your Christmas subscriptions for WORLD CALL. Single subscriptions may be had for \$1.00 until December 31.

News items are given each Sunday morning in the Woman's Bible Class at Wilshire Boulevard Church, Los Angeles. One Sunday these were all from WORLD CALL, and at the close of the session, six subscriptions were secured.

Heard at San Antonio

"The article, 'Good-bye Jerusalem,' by Fra Edgardus, is worth the price of the magazine for the year."

Mrs. Harry Hill, WORLD CALL secretary in the Burbank, California church, secured four subscriptions to WORLD CALL and wished to secure one more. She asked Mr. Hill to ask for subscriptions in the church service and received four instead of one.

I want to express my appreciation of the October number of WORLD CALL. Mrs. Wells's article on "Disciples Sharing In a Broader Fellowship" is a real contribution to the cause of Christian union. If any of our work has to be dropped in the depression, I hope it will not be work carried on in common with other groups.

MRS. H. T. MORRISON.

Springfield, Illinois.

Publisher's Statement of Circulation

This is to certify that the average circulation per issue of WORLD CALL for the six months' period, January 1 to and including June 30, 1935, was as follows:

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(Signed) H. B. Holloway

Chairman WORLD CALL Publication Committee

Subscribed to and sworn before me on this 31st day of October, 1935.

Edward C. Kamps
Notary Public

My commission expires Sept. 21, 1936 (Notary's Seal)

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P E A C E O N E A R T H



G O O D W I L L T O W A R D M E N

Give World Call for Christmas

Christmas is just around the corner. How about a gift that will arrive not once a year but every month, bringing a reminder of you?

739 people made their Christmas giving easy last year by sending World Call to their friends. Why don't you follow their example?

With Each Gift Subscription

An attractive Christmas card will be sent, bearing your name.

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Enclosed find \$..... in full payment of the above subscriptions.

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Street

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Church

The Threshold

Our Cover

Several years ago six small children were placed in a Benevolent Home—mother dead and father left alone with a big problem—no relatives able to assist in their care. The arms of our brotherhood were opened to these motherless children—the father giving full surrender to the Home. He left and joined the navy. After two years of care in one of our Homes a wonderful home was found for the three younger ones, Sally, Jimmy and Tommy. All three have been adopted by these excellent foster parents, and our cover picture shows them on their first real Christmas Eve, where happiness is without sorrow. Surely these foster parents deserve a great blessing. Surely, too, our brotherhood may well rejoice in this service it was enabled to render through the National Benevolent Association.

A Señorita Welcome

By Dr. Graham Frank*

ONE of the most charming experiences enjoyed by the WORLD CALL Party in Mexico was the address of welcome at the church service in Aguascalientes, Thursday evening, October 24. It was delivered by Señorita Mercedes Garcia, a charming Mexican high school girl. I was fortunate at the close of the meeting to secure from her her original manuscript of the address and am passing it on to the readers of WORLD CALL, as follows:

"Indeed we are very happy tonight to have in our midst this group of Christian visitors from the North. Occasionally we have had other visitors from the North, but only one or two at a time. Those were always joyous occasions. But tonight with this larger company, our joy is many times multiplied.

"One of the finer privileges of Christians is fellowship. Fellowship with all people, nations and races, in spite of distance that separates. We have been conscious of a fellowship with our brethren in China, India, Japan, Africa, South and

*Minister, Central Church, Dallas, Texas, and secretary of the International Convention of Disciples of Christ.

World's Sunday School Convention

The Twelfth Convention of the World's Sunday School Association will be held in Oslo, Norway, from the sixth to the twelfth day of July, 1936.

The Eleventh Convention of the World's Association was held in Rio de Janeiro in 1932, and was the first to be held south of the equator. The Twelfth Convention likewise will be the first to be held on Scandinavian soil.

The theme chosen for the Oslo Convention is "Christ the Hope of the World." Surely no more appropriate theme could be found in these days of powerful disruptive forces when the great need is for world unity—a unity which can be finally achieved only through Christ who is the way, the truth and the life.

North America because Christ has bound us together. What he has done for you in North America, He has done for us in Mexico, for others in India, in Italy and Ethiopia.

"Our fellowship with you who live north of us has been perhaps a little closer because of your interest, efforts and gifts to us. We know that we will be



Some of the Señoritas of Internado Morelos at Aguascalientes

even closer united because of having worshiped with you here tonight. We trust this occasion will bring as much joy to you as it does to us. And may this love of Christ that we feel in our hearts tonight grow in us all. And may the spirit of your visit draw us closer together and warm our hearts with a greater devotion to our Lord and Master, Jesus Christ."

A Correction

Our November issue carried a statement to the effect that of Jarvis College's 864 acres of farm land 25 acres were tillable. We imagine that a good many of our readers wondered how so much could be raised on 25 acres. Even Jarvis, with all of its efficiency, could scarcely accomplish that. The number of tillable acres should have been stated as totaling 250 acres instead of 25.

Covenant of Disciples Peace Fellowship

Basing their action upon the strong peace resolutions passed by the Des Moines convention of 1934, a group of Disciples at San Antonio organized The Disciples Peace Fellowship in which they invite others to join with them. The covenant reads as follows:

WE DO SOLEMNLY covenant together to use our powers to the uttermost, to promote peace and to oppose war now and always.

We propose to carry out this covenant for the abolition of war by fostering good will among nations, races and classes, by opposing military preparations;

By striving to build a social order which will remove the causes of war;

By resisting the exploitation of individual groups for profit or national aggrandizement;

By supporting such methods of dealing with offenders against society as will transform the wrongdoer, rather than inflict retributive punishment.

By striving to manifest respect for personality in all relations of life, especially in the home, in education, and in association with those of other classes, nationalities and races.

By avoiding bitterness and contention and maintaining the spirit of self-giving love, in the struggle to achieve these purposes.

And by seeking to provide fellowship and support for those who for conscience' sake may be compelled to suffer for these principles.

MY COVENANT

I am in accord with these principles and desire to be enrolled as a member of this Peace Fellowship:

Name _____

Street Address _____

City _____ State _____

Name of Church _____

Mail to: Rev. J. B. Hunter, Chairman, Pulaski Heights Christian Church, Little Rock, Ark.

WORLD CALL

George Walker Buckner, Jr.,
Editor

Rose Stephens Rains, Office Editor

L. Madge Smith, National World Call Secretary

Contributing Editors: Stephen J. Corey
C. E. Lemmon

H. O. Pritchard
Mrs. W. F. Rothenburger

James A. Crain
Edgar De Witt Jones

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Let Christmas Be Christian

JUST when Jesus was born we have no means of knowing. On the whole it would seem that the early church was following a sound instinct when it appropriated for the celebration of the Savior's birth a day long associated with the increase of light following the shortest days of the year and with the granting of freedom, if but temporarily, to men enslaved. As Dr. T. R. Glover has pointed out, this man's coming brought both light and freedom. The important consideration, however, is not the appropriateness of the day of celebration, but that we should make Christmas Christian. It was this which caused us to hesitate about using for our Christmas cover that attractive picture of three children hanging up their stockings in expectancy of Santa Claus. We had seen so much of the Santa who took from Christmas the glory due the Christ Child. But on second thought the picture seemed to breathe forth more of the Christ spirit than any famed Madonna and child which might be suggested. Here are three motherless children accepted by a Christian brotherhood and then by a Christian home in which they are seen all aglow with the joy of a Christmas of love and care. What could be more characteristically Christian than this? What could make Christmas more Christian than the opening to little children of a home in the name of him to whom there opened only a stable? How better can a brotherhood known as Disciples of Christ make Christmas Christian than by the consecration of loving gifts in support of a cause which provides for the helpless child and the helpless aged, home and care and Christian love in the name of Bethlehem's babe? Let the churches of these Disciples of Christ make Christmas Christian by supporting the National Benevolent Association in their Christmas offering.

Enemy Number One!

THE patrioteers are at it again! Indeed, one might ask, when haven't they been at it? Through the late Jane Addams' long years of valiant service to humanitarian ideals these ancestor-worshipping, flag-waving, self-appointed custodians of "red blooded Americanism" dogged the steps of the great Chi-

cagoan, not, indeed, in imitation of her devotion to the cause of the distressed, but as detractors and belittlers of one whose broad and realistic patriotism they would have done well to honor and emulate. Not that they ever caused Jane Addams any vast concern; for she steered her course by the fixed stars of values that were universal and eternal. But what a commentary upon the nature of our best-known organizations of an avowedly patriotic character that they should dub as "reds" and "dangerous citizens" so many of their generation who have served their countrymen with signal distinction. How many such imposing lists of "public enemies" were graced by the name of Miss Addams none can say. Along with her were other such "radicals" as President Wooley of Mount Holyoke and the kindly octogenarian, Charles M. Sheldon, to mention but two.

Of late we had thought the game had let up a bit and that someone had tipped off the patrioteers as to the degree to which they had made themselves ridiculous. But no! Dangerous citizen Number One is in the White House! Oh, no, not the President. Over his attitude "in behalf of adequate national defense" they purr with delight. It is not the President but Mrs. Roosevelt who is "the Number One pacifist of this country," and they have documentary evidence to prove it. Enemy Number One is in the White House!

The Collapse of Cotton

THE University of North Carolina Press is responsible for the recent publication of a little book which deals with one of America's most urgent problems, a problem set forth in the title "The Collapse of Cotton Tenancy." This summary of field studies and statistical surveys from 1933 to 1935 is enlightening, practical and vital. One conviction to which the study gives rise is that there is no way out which does not involve a more diversified use of vast sections habitually given over almost exclusively to cotton raising. Interesting in this connection is the statement of Professor Berry, in charge of the farm at Jarvis College, that years ago they gave up raising cotton and centered their efforts on the production of foods and feeds which might be used in the dining hall or consumed on the farm.



Norman Taylor of the Presbyterian Board and F. J. Huegel (right), conducting a "conferencia" at a camp of Mexican soldiers on the Mexico-Cuernavaca road.

IT IS doubtful if there is a land concerning which misinformation is more generously dispensed than Mexico. In the course of a recent sojourn in Mexico City I found missionaries of various communions chuckling over the following excerpt from an article in *The Missionary Review of the World*, written by an agent of the Scottish Bible Society in Lima, Peru:

Mexico is for the present closed to the foreign missionary. Any statement about the conditions there may be made out-of-date in the course of a few months by a turn of the political wheel. Meantime a Spanish gospel radio mission located near the southern border of the United States, would appear to be the obvious method for continuing and extending the gospel witness in that troubled land.

It was Dr. Milton Davis, a Methodist missionary, president of Mexico's Union Theological Seminary, who first called my attention to the article. His institution is concerned with the training of evangelical preachers. His seminary's program was proceeding as usual on rather a high level of effectiveness.

A second man who bore like testimony was Norman C. Taylor of the Presbyterian seminary. Apart from his teaching Mr. Taylor has for several years engaged in a fruitful evangelistic mission among the soldiers of the Mexican army. He is not preparing to retire to the safety of an American radio station.

A third man with whom the matter was discussed was F. J. Huegel, Disciple representative at Union Seminary, one of the rarest combinations I've ever seen in a missionary or any other man: a mystic who believes "more things are wrought by prayer than this world dreams of"; a thorough scholar of the best German traditions; a tireless worker who so recklessly gives himself in Christian service as to command the respect and affection of all who know him. Of Huegel I was repeatedly told by seasoned workers of various communions that he is the most influential missionary in the republic.

And what word had this man Huegel as to the outlook for religion in the land he and his capable wife

Open Doors In Mexico

Editorial Correspondence from the *World Call*
Pilgrimage to Mexico*

have served with such distinction? Essentially, just this: *Despite the restrictions of a government whose distrust of organized religion arises out of generations of bitter experience with an ecclesiasticism which has consistently aligned itself with every force of reaction, there have never been greater opportunities for bringing to a spiritually hungry people the simple message of the Christian gospel than now. The government is less anti-religious than anti-clerical and the people themselves were never more eager for the essential message of the Christian religion.*

One of the most remarkable works conducted in Mexico in recent years is that of soldier evangelism. The Mexican army consists of some 40,000 soldiers and its function is exclusively that of a national police force. Fully 6,000 of these soldiers have in some way been touched by the work of Taylor and Huegel. There have been over 1,200 professed conversions and nearly 1,000 Bibles have been bought by the soldiers.

Along the highways, at intervals of two or more kilometers, in groups of from six to eight, are stationed the soldiers, living with their wives and children in little huts. To these camps go Huegel and Taylor with friendly greeting, radio music from the gospel car and gifts of Gospel portions and tracts. With eager gratitude the reading material is accepted by these lonely watchmen of the roads. To three such camps I accompanied them. In two the soldiers were not content with the greetings and the literature. They insisted upon a "conferencia." The requests were granted, charts hung against the huts, soldiers, wives and children gathered about, their eyes agleam as Huegel spoke. Earnest questions were asked and professions of faith were made. The day gave substance to Huegel's claim as to open doors in Mexico. Officers of high rank are among the believers and on one occasion two years ago a colonel lined up an entire regiment as an audience. I met men who heard Huegel on that day!

Huegel also engaged in prison work until forbidden by the authorities. When I was with him there came word that the ban had been removed and that he was requested to resume his former work. Fritz Huegel is right! There are open doors in Mexico today. At least for a time we shall not need to withdraw to a point beyond the Rio Grande and establish a radio station!

*Further correspondence on the Pilgrimage to Mexico will be found on page 23 and on the *Threshold* page.

The Imperatives of Benevolence

By M. L. Pontius*

Latter part of an address given at the San Antonio Convention

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WE READ in the second chapter of Acts that as the disciples descended from the Upper Room on the day of Pentecost their minds were illumined and their hearts were warmed with fire from heaven! They were empowered to speak with other tongues! They had been speaking the language of hate with tongues of distrust, suspicion, dissension and selfishness. Now they were privileged to speak the new language of love with tongues of tenderness, compassion, sympathy, forgiveness, brotherhood and benevolence!† It is a very significant fact that the first organization in the history of the church of Christ was a benevolent association. This association was called into existence to minister to needy, helpless, dependent human beings. Isn't it strange that the Disciples of Christ waited for threescore years before they recognized this fact? There is an imperative challenge in this scriptural precedent.



Violet rays helping to bring strength to frail bodies

There is an urgent need.

No argument is necessary. You are familiar with the fact that increasingly large numbers of dependent, helpless children and aged, infirm, afflicted, dependent men and women are knocking at the doors of our Homes for admission. Many of them must be turned away. Many of the aged men and women must go to the poorhouse.

You may ask me why these children are helpless and dependent and why these aged people are indigent. The children are helpless and dependent because of the death of a father or mother or because of the death of both parents. They are dependent because divorce has disintegrated and destroyed the home. In some instances they are helpless and dependent because the wage earner in the home has become a criminal. In other cases the dependence is due to the carelessness and indifference and idleness of parents or guardians.

These aged people are helpless and indigent because of misfortune; sometimes a misfortune over which they have no control sweeps away their savings and they are compelled to knock for admission at the door of one of our Homes.

Others are dependent because of unemployment. In the Illinois Christian Home at Jacksonville we have a man who is a mechanic. Many years ago he served a long apprenticeship under a master mechanic. We marvel at the precision and exactness of his work. One day I asked him why he could not earn a livelihood outside of the Home. He told me that in the passing years his fingers stiffened, his speed slackened and he had to step aside that a younger man might take his place.

Others are dependent because of improvidence. However, their need and dependence are no less because of their improvident lives.

Many are helpless and dependent because of sickness. A long illness sweeps away the savings of the passing years and the individual is dependent.

There are other urgent needs in our benevolent ministry. We need a Home for older children that they may be separated from the younger children who de-

mand or require a different type of care and a different kind of service.

We need a sanatorium where those who are peculiarly afflicted or quite helpless may have sanatorial care which is not available at present in any of our Homes.

We need a Home exclusively for married couples. When our first Homes were established women only were admitted. Few of our Homes are arranged conveniently to accommodate a husband and wife. There is urgent need for a Home exclusively for married couples.

In our benevolent ministry we need more men and women among the Disciples of Christ who will understand the genesis and genius of this department of Christian service. The National Benevolent Association owns nothing. The National Benevolent Association is merely the trustee for our Homes. The objective of our benevolent ministry is not the National Benevolent Association or the individual Home, but the helpless, dependent child and the aged indigent man or woman.

Many a Disciple is asking earnestly this question: "Is it not true that the National Security Act or the

*Pastor, Central Church, Jacksonville, Illinois.

†From *The Resurrection of the Unknown Soldier*, by Mr. Pontius. Reprinted by permission of the Cokesbury Press.

Old Age Pension will relieve us of the responsibility of maintaining many of these Homes, especially the Homes for the Aged?" No piece of legislation in recent years is more disappointing and misleading and confusing than the National Security Act and the Old Age Security Act which has become a law in many of our states. In my own county, Morgan County, Illinois, a survey has been made. Assuming that Morgan County is an average county in Illinois, and that Illinois is an average state in this nation, the facts presented by this survey are very interesting.

If the Federal Government will pay into the Illinois treasury five million dollars for Old Age Pensions for 1936 and 1937 as provided by The National Security Act and if the state of Illinois places in its treasury the same sum of money as required by the Old Age Security Act, passed unanimously by our legislature, the combined amount of money will provide pensions for eligible pensioners in Illinois of \$30.00 per month for a period of two months, instead of two years! If this entire amount of money is spread over a period of two years the average pensioner in Illinois will receive a pension of \$2.50 per month. The sad fact is this: Many aged men and women, under the lure of Old Age Pensions, are spending lavishly their scanty savings. During the next five years the applications of aged men and women for admission into our Homes will be doubled and trebled.

We should remember four outstanding facts: First, we have no assurance that the Old Age Pension will be permanent. Second, the Old Age Pension makes no provision for custodial or institutional care. Third, many an aged person with an assured income of thirty or forty dollars per month may be quite dependent. Fourth, we should not forget that in the benevolent ministry of the Church of Christ a care is provided and a service rendered which money cannot buy.

The Disciples of Christ are an independent people. Sometimes we think they are too independent. It is as impractical to apportion the members of a local church for current expenses as it is impossible to apportion a group of churches in a given area for a brotherhood project.

What is the greatest need of the Disciples of Christ today? Doubtless you will agree when I say our greatest need is unity. If there is a person who believes that the Disciples of Christ are united upon any major project, that individual has not faced actual facts. We cannot preach Christian unity to others until we ourselves are united. Many more people have been killed with the poison arrows of dissension,

hate, suspicion, distrust, falsehood and selfishness than have been killed upon the fields of battle.

The Disciples of Christ have never failed to support a brotherhood project because it was difficult. The Disciples of Christ *will* never fail to support a brotherhood project because it is difficult. The Disciples of Christ may fail to support a brotherhood project because it is untimely; the Disciples of Christ may fail to support a brotherhood project because it is irrational; the Disciples of Christ may fail to support a brotherhood project because it is poorly planned and improperly presented; but the great body of informed Disciples of Christ will never fail adequately to support a brotherhood project because it is difficult.

A philosopher was once asked this question, "How may we know an idea is true?" He answered, "Put the idea to work. If the idea works successfully, if it works universally, if it works permanently, then you may be assured that it has within it the elements of imperishable truth."

In our benevolent ministry we ask our brotherhood for one thing: That we may have the opportunity of putting the regional plan to work; that we may have the privilege of trying out this regional plan which has worked so successfully in the benevolent ministry of other religious bodies. The regional plan which will create an area in which there are a Home for children and a Home for aged men and women; these Homes to be supported by the churches within the regional limits.

We should understand that it will be impossible to keep these Homes open and maintain this benevolent ministry with offerings from our Bible schools only. It will be impossible to continue this benevolent ministry and maintain these Homes with an offering received upon one day in the year. Our benevolent ministry must have an offering from our churches and the auxiliaries of our churches fifty-two weeks each year.

One of our greatest needs among the Disciples of Christ is the Upper Room experience. We need the spiritualizing, vitalizing, energizing, reforming, transforming power of Almighty God. We need to learn

anew that we may solve our brotherhood problems; answer our brotherhood questions; remove our brotherhood difficulties; if we will accept faithfully and implicitly the simple, practical but potentially powerful teaching of Jesus of Nazareth.

We need to go back to the historic Upper Room to be spiritually oriented. We need a new sense of spiritual guidance and spiritual direction.



Three aged couples in the Home at Jacksonville, Illinois, from Arkansas, Indiana and Oklahoma

Women and Religion

By Mrs. Jesse M. Bader

WOMAN is the greatest problem with which religion has to deal." This opprobrium was recently placed against women by a learned gentleman. Is this statement true? Women are traditionally the stronger sex as regards matters of the spirit. If this is true today, it must be proved all over again in our generation. Many of us, while great forces are moving all about us, fritter away our tremendous spiritual potentialities with petty concerns such as gossip, clothes, bridge and amusement, when the churches have a crying need for every woman's highest and best contribution in time and service. We realize that as women we have not yet begun to apply one-tenth of our spiritual force toward the solution of the inescapably pressing problems of our day. Too much are we disunited. Too little have we realized that we all, as women, as mothers, as human beings, can find a common meeting ground. We can find fundamental, basic principles in which we all believe, and in uniting on this basis we can open new fields for our almost untapped spiritual powers. As modern women we do not wish to replace men in the business of life, but we wish to stand beside them with greater vision, greater capability, greater helpfulness, in rebuilding the world into the better, brighter place that it might be.

Most of us will agree that following the Great War there was a serious breakdown in the moral and religious standards of the whole world. This moral sag was in turn followed by a financial collapse. Then came the great depression that has brought upon us suffering scarcely less serious than the havoc of the Great War. In the belief that a full and permanent recovery depends upon changed human hearts, and a recognition of the Fatherhood of God and the brotherhood of man, the National Committee for Religion and Welfare Recovery is trying, through the united efforts of Catholics, Protestants and Jews, to call the entire nation back to a recognition of God and his leadership through the churches and synagogues and religious organizations.

The National Committee seeks by a simultaneous or cooperative educational program among the major faiths in America to awaken the people to a deeper sense of moral obligation and spiritual resources at a

time when these are in danger of being obscured by current discussion of economic theories and the search for material gains which depend for their own value upon the faithful stewardship of life, service and earthly goods.

The Women's Advisory Committee has a part in this mobilization of spiritual forces. The committee is made up of women in all parts of the nation, Protestant, Jewish and Catholic women, working together in a happy fellowship with a unity of purpose. After all, the things that unite us are more important than the things that divide.

There may be—there are—important differences of creed, language, race and color, but "God made of one blood all nations and races of men." What this committee seeks to do is to emphasize the great basic facts of religion upon which all of us are agreed.

In these days, many have lost confidence in their fellow-men and in their own institutions. They have become disheartened, disillusioned and cynical. The anchorage, even of a decade ago, has been loosened and many are adrift. We believe that the supreme need of the hour is the reestablishment of confidence—confidence in God, confidence in our fellow-men, confidence in the institutions erected for men's preservation. The religious and the welfare organizations are the greatest faith-building institutions in the world. Their values must be rediscovered and reaffirmed if there is to be permanent and stable recovery in America.

Large armies are mobilizing today through Europe, Asia and Africa.

"They are off, the four wild horsemen,
War, Death, Pestilence and Famine,
On the race that they have started,
Of which none can tell the finish.

"Once again the four are riding,
On a long, uncharted journey,
No one knowing, none foretelling,
Where the frightful ride is ending."

But the greatest forces of civilization are not military and naval. They are moral and spiritual. In this hour of world crisis the urgent call is for the

(Continued on page 26.)

I Saw Two Holy Cities

By Mrs. H. M. Reynolds*



—Publishers' Photo Service, N. Y.

Bathing ghats at Benares, the holy city of India

WHEN the train pulled into the little station at Moghul Sarai, we got off, along with hundreds of other pilgrims on their way to the Holy City, Benares, India. Immediately on all sides we were besieged with offers for motors to take us to see the sights. The day was cool (in December) so we preferred to journey along with the motley crowd of Indians, for we were there to study as well as to see.

My! the eager anticipation written on the faces of those Indians as they journeyed toward their Holy City. Some were murmuring with excitement as they went along. The old men, too feeble to walk, rode on the shoulders of their sons. The old women rode in baskets (carried by servants) while they clutched in their wrinkled hands all their earthly belongings. There were young men in our crowd who jostled along eating peanuts and having a jolly good time.

When we came in sight of the golden spires of the famous old city, the crowd began to cheer. We, too, felt like saying a "hooray" with them. We talked as we walked along, but they were all joy and enthusiasm, and were either too excited to answer our questions or else thought we had no business knowing such things. Finally they broke forth in more cheers as they touched the water and then hurried in to bathe, thus freeing themselves (according to their ideas) from a lifetime accumulation of sins.

*On furlough from India.

We left them and took a small fishing boat and started down the river. We saw these men, women and boys bathing, washing their teeth and drinking that muddy water. Some having bathed were in deep meditation as we passed along, others were pouring water on their favorite idols. We stopped our boat and visited temple after temple. The priests met us and explained in broken English the meaning of these different forms of worship. When we spoke to them in their own language it was amusing to see them draw in their colors, and act so entirely different, for they realized that they were talking to missionaries and not American tourists as they had assumed.

On we went to the Golden Temple, saw more priests and had the same experiences. The last temple we visited was that of the King of Nepal.

It was filled inside and out with the

most obscene figures in obscene poses. We gave the keeper his tip in advance and hurried on. We saw many temples that day, all kinds of temples, beautiful edifices housing anything from rats, monkeys and bulls, to figures of clay, silver and gold. But always that horde of beggars, including the priests of the temple. We went back to our boat and on down past the burning ghats. There we viewed again Hinduism in its rawest forms.

When it was all over and we turned our faces homeward, again we walked with the crowd. There was no excitement now, no yelling, nothing to denote high hopes attained. One woman had been stripped of all her money and jewels, while she worshiped in the temple. A man had spent his whole fortune in search of peace and was returning home discouraged and bitter. Disappointment and despair were on every hand.

When in the cool of the eventide we reached the station again, we felt like wiping from our feet the dust of that Holy City. Our conclusion was this, "No wonder Jesus had to give his life to save such as these from the awful bonds of ceremonial religion, which after all is empty and barren and does not change the heart."

As we started home to America after seven and a half years in India we decided to stop over and visit another Holy City—Jerusalem. Some of our friends discouraged us, saying it was so changed now that

we would be disappointed. Well, we realized that our religion is not a thing of *places*; it is not dependent upon any river except the river of his love. We also counted ourselves fortunate in knowing and understanding the ways of the Mohammedan, especially his religion and his love for money.

When the old train pulled into Jerusalem we explained to our children that our Jesus as a boy walked these same old streets, and looked on these same old sights which we were soon to see. We were so vivid in our explanation that little three-year-old Roger got the idea that Jesus would be there in person to greet us.

We walked those streets day after day. We strolled around the old wall of Jerusalem. We saw the *temple*, not the same historic one, but at least a temple built in approximately the same place where the original one had stood.

We saw the Jews worshipping in their synagogues and heard them wailing at the old wailing wall. Somehow when we reached our home and re-read all those old passages concerning the Jews, Jesus seemed very near to us.

We walked along the rocky road to the Pool of Siloam. There we saw some blind men walking by this historic place, and we thought of all that has been done for such as these since those early days. We returned by way of David's street, then on into Christian Street and on to the "Via de la Rosa, The Way of the Cross." As we walked along the Via de la Rosa and gazed on the most marvelous paintings of the suffering Christ, our hearts were thrilled and pained. Then we came to that old church of the Holy Sepulcher. We spent much time there roaming through that old and interesting place. And again it was not so much the *things* we saw that inspired us but the thought that he had walked over that ground and had suffered there for us.

Then one day we went to Gethsemane and Mary's tomb. We spent a long time in that old garden; it was a hallowed memory there. Then on we went to Pilate's judgment hall and saw a place like one he suffered in. Again we went to the Mount of Olives and while the children played with the little white lambs and the shepherd boys, we looked over toward Jerusalem and his words came to us like stinging arrows. "Oh Jerusalem that stoneth the Prophets, oh Jerusalem, Jerusalem, how oft would I have gathered thee under my wing like a hen doth gather her brood

but ye would not." Just suppose she had accepted him, wouldn't the world be different today?

We climbed that high church tower there at the Russian church on the Mount and looked out on that old countryside so beautiful and so historic that our very hearts burned within us.

Then one day we went to see Gordon's Calvary. We saw the old empty tomb and went in and sat there. We left behind all the controversies as to exactly where it all took place, whether this was the exact tomb or not, and we reveled in the thought that it was just such a tomb as this that held his precious body. We looked up to the place called Golgotha and saw that old skull there that marked the place. Then somewhere nearby was Calvary, whether here or there it doesn't matter—it was there in Jerusalem and we looked upon that green hill outside the city gate and we thought of *him* on that dark day.

We went to the little village of Bethany and the hospitable women gathered about us asking questions (from our guide) about our youngsters. When I said *Mary Martha* to them they pointed to the old site of the home of these two women who must have looked very much like these dear faces which

peered at us. They began to get excited over something and our guide said, "They say you must see the tomb from which Jesus raised Lazarus from the dead."

The next place I want to mention is Nazareth. There we visited Mary's well—the only well that has ever been in Nazareth, so it is rather certain that the Holy Virgin must have carried a jar of water on her head many times to her simple home there in Nazareth. We saw the supposed site of the original carpenter shop and right across the street was a present-day carpenter shop. There was a fine healthy-looking man at the bench and beside him was a boy about twelve years of age helping his father work.

Then over the rolling hills to the city of Tiberias by the side of Galilee, we saw that beautiful lake. Like a mirror it lies among the rolling hills. On we went around the lake until we came to Magdala, the home of Mary Magdalene. There we stopped at the German hospice and that dear old rugged-faced Father came out to meet us. It seemed so lovely to be there. We roamed the lake and met a dear little Christian family living there by the side of the lake. The little girl!

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—Mrs. H. M. Reynolds.

H. M. Reynolds and his children at the door of the empty tomb

Impressions of Latin America

By S. Franklin Mack*

THE continent of South America became a living reality to me one breathlessly hot afternoon in October when we sailed a winding course, past the old Spanish fortresses, into the spacious harbor at Cartagena, Colombia. As we entered there towered before us La Popa hill, the only eminence in miles around, crowned with the crumbling ruins of chapel and monastery. There were the massive walls still surrounding the ancient city, walls wide enough on the side facing the sea for cars to drive four abreast on the top, the despair of pirates and buccaneers long dead. Primitive boats clustered about the ship, some offering gourds, fruits, trinkets and birds for sale; the brown-skinned occupants of others diving overboard to retrieve tossed coins. Many of the stevedores on the pier were barefoot and shabbily dressed, but not so the friends and officials meeting the boat, and nothing could be more modern than the new twin piers with their great electric cranes. Radio masts marked the location of a commercial seaplane base near by. A swarm of waiting taxis offered transportation over the cement highway to the heart of the city.

Such were the first impressions; and next day at Puerto Colombia—seaport of Barranquilla and as backward-appearing as the latter is progressive—enviored by buzzards and mud, I had occasion to be glad that Cartagena came first. With her busy airport, her attractively modern Hotel del Prado and a water filtration plant second to none, Barranquilla typifies the larger cities throughout Latin America, as Cartagena typifies the countries themselves. Evidences of an older and more simple culture are not hard to find, and there are, especially in Peru, Guatemala and Mexico, amazing proofs of a vast antiquity. Indian temples, fortifications, aqueducts and inscriptions were ruthlessly destroyed by the conquerors "to the glory of God," and priceless records burned; yet enough still remain to impress the thoughtful tourist and to convince ethnologists that the invaders decimated races vastly superior to themselves in their mastery of the arts and sciences. Though despoiled and dispossessed, the Indian was not, as in the United States of America, pushed off the scene entirely (except in Argentina).

Indians are nearly everywhere to be seen, recognizable though origins differ greatly, and the larger part of the non-Indian population betray their part-Indian origin (of which they may well be proud) in their appearance.

History is written in the faces of the people. A part of that history is written in black, for the Spaniard and the Portuguese brought in Negro slaves to do the mining and other heavy labor which they found the Indians unable to stand. An end was put to the slave trade, without resort to arms and racial amalgamation has gone on apace with a notable lack of anything approximating race hatred. More by expression than by color or form is the long, hard road of subjugation and silent rebellion betrayed. Only in the faces of those aflame with the vision of a new social order, whether within the framework of a political movement or in the Protestant fellowship, does one catch a glimpse of returning hope and enthusiasm.



Indian woman and child in market place in Guatemala

All of these evidences of a golden age now past and of the bitter struggles which have characterized the past four centuries make a deep impression on one who seeks to understand the people as they are today and who concerns himself with what the future may have in store. It is a confusing impression. I should not like to be asked to "describe a Latin American." It is not only in geographical location and make-up that these countries differ. Each has its own peculiar background of early beginnings, invasion, liberation, development, government, commerce and religion. Any two are as unlike as France, Spain and Italy, except for their common language; and Brazil speaks Portuguese, not Spanish, while millions know nothing but Indian dialects. One could as easily "describe a European"! Is there no key to the understanding of Latin America and its people?

To begin with, I was making my extensive tour of these countries as the representative of a mission board which maintains more than one hundred and fifty other representatives in seven of them, and has been so represented for nearly eighty years. Furthermore, a major purpose of the trip was to record faithfully in motion pictures not only the mission work but the distinctive and attractive features of the countries visited and of the people themselves. Under the cir-

*Secretary, young people's department, Board of Foreign Missions, Presbyterian Church in the U. S. A.

circumstances impressions could not be allowed to remain confused, and there are discoverable clues to at least a partial understanding.

The most obvious molding force at work from the Rio Grande to Cape Horn is undoubtedly *modernization*. Pan-American Airways link us with Santiago and Buenos Aires and all of the important way-points in between. Other airlines connect with the interior. Frequent and adequate steamship service connects the major ports with Europe, the Orient, North America. All the major cities have automobiles, street cars, railway connections, telephone, radio, motion pictures. The latter seem to have invaded even the interior villages. Motion pictures are second only to corrugated iron roofing, which one sees from the air in almost inaccessible places, crowding out the familiar thatch. Buenos Aires, a city of two million and more, has its subways running out into the populous suburbs, its race tracks and polo fields, its opera. The East Coast cities especially—Buenos Aires, Montevideo, São Paulo, Rio de Janeiro, and Santiago on the West Coast—have a cosmopolitan aspect that owes far more to Europe than to North America. Much of the business is in the hands of European firms, and much of the literature is European in origin. In both the Instituto Inglés (Presbyterian boys' school) and the Methodist Santiago College (for girls), in Santiago, Chile, the students enrolled represent more than thirty national origins one or two generations back. European short-wave radio broadcasts directed to South American listeners (in Spanish and Portuguese), Germany taking the lead, are regularly received.

It is inevitable that the attitudes and actions of our Latin-American neighbors should be affected by what they see and hear. The Argentine stenographer learns English in the movies—and often actually attends for that purpose. But that does not mean, necessarily, the uncritical acceptance of *all things* European or North American. Generally speaking, North America is not credited with having any art or literature worthy of comparison with that which is European or indigenous; whatever commercial prestige we may have had in the past is being lost to Japan. Nevertheless, in dress, appearance and manner, the younger generation, especially the students, are "Western." Our vices have had more appeal than our virtues, and all of this has to be reckoned with by the missionary, as well as by a disturbed older generation.

It is in Mexico that we see most clearly the working of another significant molding force, that of *revolution*. Theoretically Mexico's revolution came to an end with the establishment of the present form of government twenty years ago. But the ends of the revolution—liberation of the people from foreign religious, political and economic domination, the return of land ownership to the people and the education of the masses—are still far from being fully attained. We see in Mexico that which impresses us elsewhere throughout Latin America: At one end of the socio-economic scale is the industrialist and the politician or the old order; at the other end, the poor peon, and in between, a growing group of those who are radical in varying degrees. In Mexico the middle group have come into power, and they propose to educate and emancipate the masses. In Peru the old order persists, but the middle group are already at work educating the underprivileged, operating cooperative buying, selling and producing organizations, clinics and cafeterias, and preaching the doctrine of freedom. In one way and another the same spirit makes itself manifest in many of the other countries—not so much produced by modernization as encouraged by it and by the spreading knowledge of similar movements in other lands.

Another important molding force is to be found in



Missionary and Christian group at door of a Chilean church

the evangelical Christian church. I come to this last because to those who have had no contact with the evangelical representation of the gospel, Christianity is impotent. A Roman Catholicism that has portrayed Jesus Christ as a helpless babe in his mother's arms or a dying figure upon a cross, reserving the place of importance for the Virgin, and has suffered the continuance of pagan superstition so long as the outward forms are adhered to, obeisance and dues paid, has

at length earned for Christianity the almost universal contempt of the educated classes and those who aspire to leadership. Despite the fact that the Roman Catholic church is said to reach effectively not more than ten per cent of the population, this attitude is general. It is at once the problem and the opportunity of the Protestant missionary.

Through their medical and educational contributions and through the example of the Christian home the Protestant missionaries have made an indelible imprint upon the life and the thought of many of those high up in the affairs of state. Direct evangelism has found ready response. Of a thousand homes visited

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Friends of Humanity

By Stephen Jared Corey*

MANY times I am more discouraged and irritated by reading the morning newspaper than by leaving it alone. The glaring headlines setting forth every conceivable tragedy and crime as though it were the thing on which the life of the world depends, and the tendency to entirely ignore the larger issues and currents of life, often leave me deeply depressed. Many times the only reason for reading the average newspaper is to experience a counterirritant for my other troubles.

One morning last spring, however, I got a great thrill out of the front page of a newspaper. I was in Michigan attending our state convention, and picked up the *Detroit Free Press*. The three headlines across the top of the paper were as follows: "Hitler Declares for Peace"; "Henry Ford Restores the Six Dollar Wage Minimum to One Hundred Forty Thousand Employees"; and the still more beautiful caption used in announcing the death of Jane Addams of Hull House, Chicago; "Apostle of Peace, Friend of Humanity." One could not long for a more beautiful expression, whether in a headline for the newspaper or written upon a memorial monument. It gives a true picture of a great and noble woman who had spent her life among the poor in Chicago as a "friend of humanity" and an "apostle of peace." That headline writer must have caught his inspiration from the song of the angels at Bethlehem when Jesus was born, "Peace on earth, good will toward men!"

There are many apostles of peace and friends of humanity who, like Jane Addams, are doing their work quietly and without advertisement. One of them is an American family, that, because of vast wealth and the method used in obtaining a good deal of that wealth in the early days, is not always given deserved credit for humanitarian undertakings. I refer to Mr. and Mrs. John D. Rockefeller, Jr. I have no brief for the holding of such vast wealth, and doubt very much its ethics in society as we have it today. However, there are certain beautiful things for humanity which this family is unselfishly doing which should be recognized.

In my missionary travels I have often run across

the good deeds of these people as they try to administer a vast estate according to the needs of humanity and the establishment of good will. At Peiping, China, there is that monumental medical school, one of the outstanding institutions of the world, costing millions of dollars, planted in that far-away city to bring to the vast Chinese nation modern medical science and healing. In Paraguay I became acquainted with a noble Christian doctor and his wife, working under the International Health Board of the Rockefeller Foundation, helping struggling little anemic Paraguay to rid itself of the deadly hookworm. In Jamaica I found another, spending five years to eradicate malaria from that little tropical isle. On the west coast of Africa, under this same health board, Noguchi, that great Japanese physician, laid down his life together with two of his western friends, that the deadly yellow fever might be eradicated. More recently, Dr. Harlan Paul, son of our own Alexander Paul, gave a year of his service at that same spot under the same auspices, and also another year at Spitzbergen, locked in eight

months by the ice floes, trying to discover among that mining population where "flu" is very virulent, the serum that would conquer it. In Palestine I saw the foundations of the Archeological Institute just outside the walls of Jerusalem, given and endowed with more than one million dollars by the Rockefellers as a place where Christian, Jew and Mohammedan might store the sacred relics of their Holy Land. At Rheims in France where that notable cathedral was all but de-



—William Frange

International House where all races meet

stroyed by the Germans, the Rockefeller family gave almost a million dollars for its reconstruction. And in Tokyo, wrecked by the earthquake, they gave five hundred thousand dollars to be matched by the Japanese in the restoration of the library of the Imperial University. These things and many others are undertaken quietly by this family in their capacity as friends of humanity.

But one of the most fascinating and princely expressions of international good will and friendship with the races is the International Houses in San Francisco, Chicago and New York City, built and endowed by the Rockefellers. I recently had occasion to study

*President, United Christian Missionary Society.

the one in the latter city on the heights of the Hudson River overlooking the Palisades, and just across from Columbia University and the Riverside Church. These people sensed the loneliness of foreign students, and built this great hostel with its twelve stories to accommodate a large group of them. It is a quiet, restful place fronted with a beautiful park, and equipped with every comfortable convenience, although not extravagant. Mr. Rockefeller has said: "It's too easy for them to get the cheap and the tasteless in American life." Here hundreds of foreign students from China, Japan, India, South America and other parts of the world, mingle with the best of American students in a real family home. About fifty American students are always in the house, and they are the more mature people who are working for their higher degrees in graduate work. Recently while in New York doing some preparation for a missionary book at the Missionary Research Library near Columbia University, I took my meals in this house and had the opportunity of studying rather intimately its service to the races. Over the door is inscribed, "That Good Will May Prevail," and the whole atmosphere is set on this high level. Here in the easier and finest of fellowship young people of the races live together, council together, talk over their problems together, and face the great realities of life as a family. That un-Christian virus of race discrimination is entirely absent, and as the Italian barber in the basement told me, "It is here all like one beeg familie!"

International House does *three great things* for these foreign students. In the *first* place, it provides them a home of fellowship in the time of their great loneliness. One only has to go abroad and be thrown alone in a land where the language and customs are different to sense some of the loneliness of a student from China, Japan or Latin America, who comes to America where we speak English—which is not his mother tongue—and where our customs are quite different from those in his homeland. The aching void of these young hearts is filled, and they are accorded the finest of courtesy and companionship on a Christian basis which makes them instantly feel at home in our land. At a meeting in a Christian home which inspired one of the International Houses, a Chinese student getting his Ph.D. degree, said with a good deal of feeling: "This is the first time in three years that I have been welcomed to a Christian home." In the *second* place, these students get a conception of the very best in our American life instead of the worst. Left alone, these students, because of discrimination against them, do not often find places that are congenial and do not come into contact with those ideals of American life which we like to have them understand. In the International House these things are to the fore, and they get America on its highest levels and its finest culture. These young people from abroad learn in an intimate way what is good in our customs,

ideals and standards, and in turn our own young people learn that some of the finer things of life are not confined to what we sometimes with complacent swagger call "God's country," and that other peoples have solved some baffling problems in human relationships. In the *third* place these students who stay in International House go back to their homeland after the education is finished, friends of America and promoters of good will toward our country and its people. There is no finer bit of missionary work possible than this. It is one of the best means of understanding and good will and one of the strongest preventives for bitterness and those sad prejudices and hatreds that lead to discrimination, misunderstanding and sometimes war.

One is reminded that International House with its beautiful influence is just a symbol of what we are doing in our missionary work around the world. Our service among the Mexicans in San Antonio, Texas, is one of good will, sweet reasonableness and racial understanding. The same is true among the Japanese out in Los Angeles. We are breaking down race prejudice and establishing real Christian fellowship and appreciation in our Negro schools in the South. Every missionary who goes out to our mission fields abroad goes as an "apostle of peace and a friend of humanity." He is breaking down the barrier walls that divide; he is building up understanding, fellowship and appreciation; he is establishing everywhere the foundation for the ultimate of Christianity, "Peace on earth; good will toward men."

Impressions of Latin America

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by the evangelist in Chile, less than ten refused admittance. Christian schools are sending out, in addition to those who have accepted Christ, many whose friendship will count for much. Many of the "best families" are sending their children to mission schools. Seminaries and training schools for lay leadership are preparing leaders for the church and community—but their fewness constitutes one of the greatest inadequacies of the mission work now being carried on.

The feeling grew on me that the years just ahead are of the greatest strategic importance from the point of view of the evangelical agencies at work in Latin America. In all but Mexico and one or two other countries our missionaries have abundant liberty and good will, even government cooperation. Even in Mexico doors are being opened in an amazing way. It may not always be so; certainly it will be easier to exert a Christianizing influence upon governments and people in the next decade than thereafter. Here is a tremendous opportunity to influence these growingly important members of the family of nations for Christ. It will take men, money and vision. I know of no other place in the world today where, in the long run, there is the offer of a larger return on the investment. Hats off to Latin America's past: Coats off to her future!



Howard A. Cowden, founder and president of Consumers Cooperative Association and secretary of National Cooperatives, Inc.

Why Kagawa Is Coming to America

By Joseph Myers*

THE six months' preaching tour of Toyohiko Kagawa in the United States, starting in December and ending in June, is anticipated by two groups of Americans with equal eagerness but for superficially different reasons.

The leadership and to a degree the membership of Christian organizations of every variety will welcome the Japanese leader as one of the greatest Christians—that is, one of the most Christlike persons—in the world today, and also as a convincing illustration of the returns that are now being received on the century-old investment of western Christianity in the fulfillment of the commission of Jesus to teach all nations the story of his life and its meaning for humanity.

The other group, estimated to number 1,800,000 families, is preparing to be inspired by the founder of the Cooperative Movement of Japan which now includes 25,000,000 Japanese or 40 per cent of the population. Because of this aspect of his many-sided achievement, Kagawa is regarded as one of the leaders of the worldwide development of consumers' cooperation in 41 nations.

It has been my privilege to follow with acute interest the deeds and words of Dr. Kagawa as a personal acquaintance since his first visit to the United States after he had achieved international prominence, which was in 1925. Hearing and meeting him at the International Foreign Missions Conference in Washington that year, I read with close attention thereafter the reports of his activities and his speeches which appeared in *Friends of Jesus*, the occasional publication issued by Miss Helen Topping, who became Kagawa's English secretary at about that time.

When Kagawa's interest in cooperatives began to appear in his speeches and in his practical program for the social amelioration of his countrymen, I did not

understand exactly what he was talking about. Although I had studied somewhat the history of consumers' cooperation as it had developed in England since the first successful cooperative was established in Rochdale, a suburb of Manchester, in December, 1844, it was only book knowledge and therefore lacked the sharp edge of first-hand experience. At that time this method of eliminating private profit from the distribution and even the production of the economic needs of life was in its infancy in this country. Perhaps many of the readers of *WORLD CALL* are in the same unfortunate condition of hazy understanding even now, despite the fact that consumers' cooperatives are growing faster than any other method of social reform now appealing to the American people.

It was Miss Topping, the daughter of American Baptist missionaries to Japan and herself a missionary, who awakened me to the amazing growth of cooperatives in the United States when she returned to America a year ago to prepare for the forthcoming tour of Kagawa. An American missionary to Japan returning as a Japanese missionary to the United States!

Kagawa is coming to America for two purposes. One is to explain cooperatives to the churches as a practical technique for the non-violent application of the ideals of Jesus to the everyday business of producing and distributing the economic necessities of life. The second is to explain to the cooperatives the need of the redemptive power of Christian love for the building of the personal character that must be basic in any movement seeking fundamental social change.

That this is not a biased interpretation of Kagawa's purpose may be determined from his own words in a letter to Dr. John R. Mott, written from Tokyo, August 6, 1935. "As you know," he wrote, "I am much interested in the organization of Cooperative Societies because I believe that only through them can the necessary economic foundation of world



Joseph Myers, director of education Consumers Cooperative Association and editor of the Cooperative Consumer.



Miss Helen Topping, English secretary to Toyohiko Kagawa, taken at Pentwater, Michigan.

*Associate minister of Community Church, Kansas City, Missouri, for nine years.

peace be laid. These cooperatives must be imbued with the ideals of Christian love and service. It follows, then, that I am interested in speaking to already-existing cooperative organizations as well as to church groups. *Somehow these two groups must be brought together to the end that the cooperatives become Christian and the churches become cooperative.*"

These unequivocal words make it clear why Miss Topping, as general director of the Kagawa schedule in America, decided to refuse four other important requests for his time in favor of the Kansas City request for February 3, 4, and 5, when it is known that the annual meeting of the members of the Consumers Cooperative Association, North Kansas City, will be held February 3 and 4.

This cooperative wholesale association, patterned precisely after the structure of the English Cooperative Wholesale Society—the biggest single business in England today—serves more than 100,000 consumers voluntarily organized for economic brotherhood in 300 retail cooperatives in nine central western states, from Illinois to Utah and from Kansas to South Dakota. An attendance of 2,000 representatives of these local cooperatives is expected to hear Kagawa's first address at the opening session of their annual meeting.

Seven other similar cooperative wholesale associations in the United States are organized in National Cooperatives, Inc., which plans the buying and distribution of many of the basic needs of more than 500,000 farm and city families in 24 states who have learned that the national trademark—CO-OP—on the commodities they buy cooperatively stands for the highest quality of gasoline or groceries, tires or insurance, paint or farm machinery; and that it stands also for a new social order in which there will be greater purchasing power for the common people—which is the root of the economic problem in a machine age; a better distribution of the potential abundance of an inventive nation; and therefore more real brotherhood, justice, freedom, plenty and peace.

And National Cooperatives, Inc., represents only a part of the amazing development of consumers' cooperation, the membership of cooperative associations having expanded 40 per cent from 1929 to 1934. The

co-op picture today, as described by the Cooperative League, New York City, the national educational organization, is as follows:

There are about 6,600 consumers' cooperative societies, with approximately 1,800,000 members. They did a total business last year of approximately \$365,000,000, or about 1 per cent of the total retail trade of the country. The societies comprise 500 operating general retail stores, 3,000 credit unions (cooperative banking), 1,600 farmers' supply purchasing associations, and 1,600 associations carrying on miscellaneous activities such as cafeterias, apartment houses, bakeries, and even a mail-order business.

The question readers of this article must have asked themselves by this time is:

What are the principles upon which cooperatives are organized, that they have been able to command the impassioned advocacy of Kagawa; that they have resulted in less than a hundred years in an International Cooperative Alliance comprising 100,000,000 members in 300,000 societies in 41 nations, including every race, religion and political system; that they offer to America, in the opinion of E. Stanley Jones, the only alterna-



Airplane view of the new home of Consumers Cooperative Association, North Kansas City, Missouri

tive to communism?

They are the simple but powerful principles worked out by 28 poor English mill workers, including one woman, who saved their pence and not their pounds until they had \$140 and then started the first successful cooperative in Toad Lane, Rochdale, 91 years ago this December. It is well to remember, in a time when faith in the ability of common men is undermined by the gaudy promises of dictators, that every successful cooperative since the first has followed the principles and the methods devised by these humble, unlettered and starving Rochdale Equitable Pioneers, and that every "cooperative" failure can be traced either to ignorance of their plan or to a fundamental change in their procedure.

And here are the *three basic principles*:

1. *One member, one vote.* A cooperative is democratic. Money cannot control it.

2. *Limited interest on money invested.* American cooperative laws limit the interest to a maximum of

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A Mission Project Becomes of Age

By Lewis S. C. Smythe*

THE Wool Weaving Project at the University of Nanking, nursed along on private funds for nearly three years, was recognized last winter by the university as a part of its work and a gift of \$4,000 (Chinese) accepted from Mayor Shih of the city of Nanking for carrying on the work. This project grew out of a survey in the fall of 1929 in which it was found that the old silk industry in Nanking was in a very serious depression throwing some 10,000 silk weavers out of work. Change in styles of silk demanded by the market and rayon were partly the cause of this. But in the China market the weavers said, and the customs figures agreed, that people were turning to woolen cloth for Western style suits which were becoming more popular. One big silk weaver had been as far as Manchuria looking for simple equipment for weaving woolens in the homes of his weavers, but all he could find was the big power looms which involved a much greater investment of capital than any or all the weavers in Nanking had to invest. Besides, the factory system does not fit in so well with Chinese social life and it was found that hand weaving of woolens had held its own in many countries in Europe in spite of big factories and in China certain forms of cotton cloth were produced in competition with the mills on very simple hand looms.

In facing the needs of unemployed silk weavers in Nanking the sociology department found a growing market for cheaper woolen cloth than was being imported and with the help of the National Christian Council began a small experiment in hand weaving of woolen cloth and blankets in the fall of 1932. The first winter was spent in getting a man trained and setting up equipment and showing that good cloth could be produced. The idea was to take in weaving apprentices as students at the Wool Center at the Rural Leaders Training School of the College of Agriculture and train them. But they were not interested, believing that there was no market. Accordingly, we raised operating capital to demonstrate that it could

be sold. Then, in the spring of 1934, a local distributing tailor asked for a contract to handle our goods. Since then he has kept our looms busy with his orders. With an established market, weavers and officials became interested. On November 24, 1934, Mayor Shih

made the above gift for getting a small new building, more equipment and for tuition for training a class of 15 weaving apprentices during the first six months of this year. Besides these, one man came from Kansu Province and three from the National Government's Central Agricultural Research Bureau in Nanking.

By February, 1935, the new building was ready for use and new looms installed—thanks to the prompt action of the Agricultural Engineer at the



Instructor and New Weaving Class. (In front of old building.) Mr. P. S. Kao (second front left in front row) is the instructor who was sent to Peiping to learn the trade. The young man on his right is from our Mission at Luchowfu and will direct their new center.

University, Mr. Charles Riggs of the American Board. Examinations were given to 40 applicants, of whom 15 were selected. These started to school February 11. While the purpose is to learn a modern technique, the method of the school is rigorously Chinese! The students sleep in the dormitory upstairs in the new building. They get up at six and are through breakfast by six-thirty. The next half hour is spent in review of lessons. Then they work in the shop from seven to twelve and from one to six. (These hours seem necessary to meet competition at even longer hours!) In the evening they come back for an hour's school in which they learn to read and write, to calculate on the Chinese abacus, and the principles of cooperative organization. Sunday morning they have an hour's lecture on various subjects and are free for the remainder of the day. After six months they are supposed to be able to sort, wash, card and spin raw wool both by hand and with simple machines; dye wool or cotton yarn, set up the warp and loom, and weave and finish the woolen or cotton cloth and blankets.

The cotton has been introduced partly as an alternative for summer production and because in China there is a demand for a cloth with a cotton warp and woolen cross thread. It is cheap and yet looks like woolen suiting. This summer the manager, Mr. C. K. Ki, found that a cotton cloth woven of coarse thread

*A Disciple missionary, Dr. Smythe is now returning to his post as professor of sociology at the University of Nanking.

but dyed and woven like woolen suitings was greatly in demand and they are selling all they can produce—in spite of the fact that the cotton market in Nanking had appeared to be saturated. (Cheap Japanese goods are flooding both the woolen and cotton markets in China.) The project is committed to finding new employment for the silk weavers and not bound to wool alone. It can work in any textile. Many of the processes and equipment can be used for both, or even for silk.

These first three years have been spent largely in developing new equipment as well as demonstrating that such cloth would sell and give the producer a profit. In spite of its being a training and experimental center, the Wool Center has made a small profit on its production from the beginning while paying good wages and selling below similar Chinese woolen cloth from big mills. This is all turned back into the Wool Center. This development began with the small equipment brought back from England and Scotland in the spring of 1932 by Professor J. B. Taylor who was sent there by the National Christian Council to find such equipment. From that Mr. Sam Dean of the Presbyterian Mission in Peiping developed improved hand-driven carding machines, spinning mules, and dye equipment. An 80-can spinner was also developed in Shansi. Mr. Dean turned over to us the problem of developing the loom. We worked out a double-width (80-inch) hand loom, a double-width treadle loom, a sample pattern loom, and then through the kindness of Mr. Churchill of Berea, Kentucky, we have installed the improved 80-inch Churchill hand looms on the basis of drawings I was able to send Mr. Riggs last fall. Some of these Churchill looms are capable of approximating machine speed and are cheaper than the treadle looms. They will probably revolutionize all forms of

ment we could find in Europe. The European equipment would cost almost half more when delivered.

But when this equipment, technique, and market have been developed and the men are trained, what next? The weavers have forced us to think the program clear through before they were interested. Credit is going to be very essential in getting started. Thanks to the successful demonstration of over 6,000 rural co-



New 80-inch Churchill loom built in Nanking (in new building)

operative credit societies in China, the Shanghai Commercial and Savings Bank in Nanking has promised to lend them the funds necessary for both equipment and operating capital provided these wool weavers are organized as a cooperative society. So the plan is to help them organize a Wool Weaving Cooperative Society which will cooperatively borrow necessary funds, purchase necessary supplies, and market the finished goods.

But there are reasons for organizing them cooperatively other than merely to get credit. The silk business in Nanking has been operated on what in Europe was called the "clothier system" under which the big shop owns the raw materials, equipment, and finished product and pays the weaver a small amount per foot for weaving in his own home. This system makes "sweating" very easy. If the graduates of the Wool Training Center are sent back into that system they will soon be as bad off as they were before—even when employed. But ninety years ago there was invented in England a form of economic organization called the "cooperative society" which, while giving the strength of a larger organization, distributes the profits among the small producers according to their production.

The Nanking Wool Center is to be one unit in a program to help the small-scale industries of China. It is not thought that small-scale industry will displace large-scale industry; but that in China, under conditions that probably will prevail for some time, many small-scale industries still exist and that there is a real place for them if scientific means of improving production are used and if the industry is organized on a co-

(Continued on page 28.)

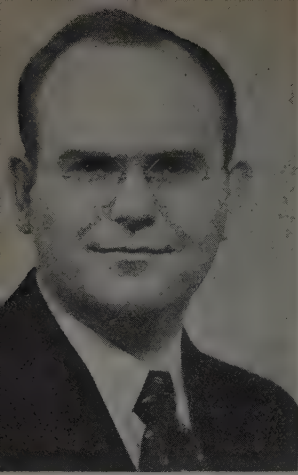


Mr. Kao and two students winding warp (on second floor of the new building)

hand weaving in China. For our blanket production, Mr. Riggs invented a simple foot-treadle teasing machine and has plans for a better one to be used when production warrants its construction. All this equipment is adapted to use in the Chinese villages and is made at the lowest cost possible. Mr. Dean's spinning mules and carding machines will produce four times as much yarn per hour as the best cheap spinning equip-

The Church Presses On

By Ralph E. Valentine*



Ralph E. Valentine

FROM the sounding board of the religious press issues a call as stirring as the beat of martial music. It is the Macedonian call of religious leaders to the church saying, "Stop your retreat, and advance." Swordsmen of the spirit have made a concerted thrust upon spiritual depression.

"The Church Presses On"—that is the siren breaking the midnight stillness of our complacency and indifference. The best defense is attack.

The Disciples of Christ, through Unified Promotion, have worked out a well-balanced program of "Recovery and Advance" for the local church. Greater service is being offered to the churches, methods of educational undergirding for the membership, advance goals for current expenses and cooperative causes, which eventually will lead to a brotherhood of people with renewed vision and an enriched spiritual life. This is not merely a "crusading impetus" directed toward mass efforts that overlook the motives of men; it is essentially a spiritual undertaking. That our national leaders have recognized that fact is evidenced by their assertion that "Recovery and advance are conditional upon the enrichment of the spiritual life of the followers of Christ," and that "Any forward movement in the local church is dependent upon spiritual power."

A rising sense of spiritual needs haunts the world. The vice of fear which paralyzed the vision and abated the effort of the church is breaking open into faith. A gigantic effort is being made by the major religious groups to dynamite the icebergs of callousness and inactivity by turning people back to the "central and indispensable doctrines of our faith." This significant reaction reinforces our conviction that "the church is entering one of the great creative periods in church history."

The first step in our program of spiritual enrichment for the local church is through private prayer and Bible study. The practice of daily prayer and systematic reading and study of God's Word are unfailing sources of spiritual vitality. Facing the day's

work with a few thoughtful suggestions from the Bible and a quiet moment with God opens the gateway to mental and spiritual health. The menacing shadows of anxieties, discouragements and failures falling across man's footpath, vanish in direct line with the spotlight of faith. The morning watch is essential.

A second step is family worship—an important factor in building the life of a Christian home. A brief Scripture passage, a poem, a prayer, makes an impact upon the family from grandfather to infant, which nothing can obliterate. This practice illuminates the life of the home with the brilliance of a stained-glass window aglow with a sustained shaft of light. Similarly the life of the church depends upon public worship. There are no "absent voter" privileges for church members; a member cannot worship by "proxy." The rising tide of religious interest in our churches depends upon the regular attendance of members. Harnessed spiritual power means world-wide achievement.

Finally, an advancing church sees new possibilities in stewardship. "Men do not go out on a thousand-acre farm with a broken-handled hoe and expect to make produce grow," says Allen Knight Chalmers. Neither can men put "a few cents a week and a pious wish" into the spiritual cultivation of the world and expect people to grow. "Recovery and Advance" depends upon the giving of self and substance. To carry out Christ's purpose locally and around the world, Christian stewards must give a separated portion in recognition of their stewardship. They must be taught to set the cross at the heart of man's wealth, and to lead men to interpret life in all its aspects as a partnership with God. The eyes of the world are upon the church. Let us give a new demonstration of the faith we preach.

A brotherhood that is willing to lose itself in the extended kingdom enterprises will advance. What will this new day for Christianity cost? That was dramatically stated in the play, *Servant in the House*, where Manson answers the Bishop's question about how much the new church will cost. "All that you have," he answered. In past history the Christian church has been powerful enough to bring the world out of its self-made chaos—a united Christendom can do it again. Thus will men build the New Earth.

*Minister of the Park Christian Church, Dennison, Ohio.



The Church Sees Itself

By T. T. Swearingen*

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THE age in which we live has been able to analyze its problems but all too often has been unable to provide adequate solutions. This fault has been so evident that our day has been said to be suffering from the paralysis of analysis. To analyze without planning definite and fruitful action will have little if any value. To attempt to prescribe without examining the patient would be equally futile.

The department of religious education during 1935-36 is commemorating the twenty-fifth anniversary of organized brotherhood religious education work among the Disciples. As a major factor, the main "plank" in the program, local churches are being urged to evaluate their programs and plan more adequately for the future. For permanent results evaluation and program improvement must go hand in hand. To review one's work, analyzing the problems, weaknesses and strengths, has some value, but unless definite plans for improvement are made the analysis will have been largely a waste of time.

This evaluation in the life of the local church is made on the assumption that each church should regularly take time to study its objectives and plan of work to see whether or not all is being accomplished for the kingdom that should be done. If one desired to have in a single paragraph the reason for the church's taking a look at itself, the words of Dr. George A. Coe may provide the answer:

... Churches, in common with all other institutions, acquire a momentum that is repetitious and mechanical, rather than personal and creatively variant. Religion comes to mean being loyal and obedient to the partial insight and the institutional creation of yesterday. Precedents, the product of a particular time, place and state of mind, become controlling assumptions as though they were eternal truth, the will of God or a finished creation.

I. Outcomes to Be Achieved

The following suggestions are given to indicate possible outcomes to be desired as a result of such an evaluation and improvement program:

- A clearer understanding of the purpose of the church on the part of individual Christians.
- A common understanding of the church's goal arrived at through group study which will provide a basis for action.
- The enrichment and stimulus resulting from serious consideration of what the church is trying to do.
- Clarification of the church's method of work. This will help each leader to see his own task more clearly and its proper relationship to the responsibilities of others.
- Definitely outlined plan for improvement which may involve some of the following:
 - a. Opportunities for the improvement of leadership throughout the entire church enterprise.
 - b. Reorganization at points of need to avoid duplication and overlapping.
 - c. New equipment or the reworking of old equipment to meet needs not at present being cared for.

- A more comprehensive program for the entire church wherein no vital phase of the church enterprise will be neglected and in which every part of the program will be understood and enthusiastically supported by all.
- A more careful delineation of the total task of the church, including the world outreaches of Christianity.

II. Assumptions to Be Considered

Such an evaluation assumes two things:

1. *The first assumption is that the church as a whole is not sufficiently clear as to the Christian program.*

A pastor writing about this evaluation idea said, "The more I think of the plan the more I am convinced that church members as a whole do not know what the work of the church is all about." This is not to say that each one does not have some vital conception of the task of the church. It does mean that in too many cases this conception is partial and incomplete; limited by geography, race, social and economic pressures, or narrowed by misinterpretations of Jesus' teaching. To some, the work of the church is personal salvation which seemingly disregards man's relationships with man. To others, the transformation of the social order is the goal with the individual as a secondary consideration. An evaluation as suggested will not cause all differences to disappear but the church cannot remain blind to such differences and at the same time expect to make progress.

2. *A second assumption is that the objective of the church is not being fully achieved.*

Few will contend that the church is doing all that is to be desired. Opinions may differ as to the reason for failure at certain points but all will agree that the results of church work are by no means perfect. This being true, whatever condition is obstructing the progress of the church should be ferreted out and wherever possible eliminated.

Some will say, "We are doing things very well now, so we only need to follow our present plans more aggressively." This may be true in part but certainly will not cover the whole situation. No church should arrive at the place where it assumes that it is doing everything perfectly.

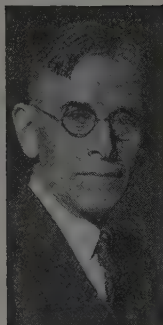
Frequently the local church should take time with its leadership to restudy its objectives, review its plan of organization and its method of work in order that plans for the future may be outlined which will carry forward the best which has been done in the past and improve where improvement is needed. The department of religious education is seeking to help local groups. We must give and strengthen the church for this day and rediscover the sources of power and wisdom adequate for our unprecedented task.

*National Director, Leadership Training, United Society.

The Destiny of Disciples of Christ

Why Are We Here?

By W. R. Warren*



W. R. Warren

CHURCHES OF CHRIST, Christian Churches, Disciples of Christ; whatever be the name by which any congregation is known locally, and however one member may differ from another in his interpretation of the gospel and in the relative emphasis which he places upon the several elements of that gospel, all are one in feeling, with more or less intensity, that we have a message and a mission to all the unsaved and also to the whole Christian world.

With some the Plea is for the fulfillment of the Savior's prayer in the seventeenth chapter of John according to the proclamation of Peter on the Day of Pentecost. With others the Plea is for the acceptance of Peter's proclamation on the Day of Pentecost with the inevitable result of fulfilling the Savior's prayer in the seventeenth chapter of John. But all include both unity and loyalty as essential parts of the Plea and all repudiate all man-made creeds as either superfluous or untrue, as divisive and as unwarranted restrictions on the liberty of citizens in the Kingdom of God.

Loyalty to Christ, Unity in Christ, and Liberty under Christ constitute the New Testament Plea.

Now the inevitable drag and wear of time have dulled the enthusiasm of most of our people. We have allowed personal comfort and local church ease and success to crowd out the supreme mission and destiny that called us into existence a century and a quarter ago. And yet the present world situation calls for action. On the one hand, science and philosophy, which in the last century seemed distinctly atheistic, are now acknowledging God and even recognizing Christ as the revelation of God. Here is unexpected encouragement and reinforcement for united and aggressive Christianity. On the other hand, we see great nations dominated by dictators whose programs are frankly pagan, while business and politics in all lands are practically, if not avowedly, non-Christian. Surely this is a ringing challenge to all Christians to get together and save a world that is clearly and madly headed toward destruction.

By the very fact that the tyranny of the creeds, the virulence of sectarianism and the arrogance of denominational leaders have greatly abated since the begin-

ning of the nineteenth century, our opportunity is magnified and our responsibility is doubled. Will we quit when our goal is in sight? Rather we must renew our zeal, pleading for the full realization of the Apostolic unity, loyalty and liberty. Our mission is to show the sinfulness of division and to help find the way to unity, that the world may be saved.

Furthermore, our duty is to exercise all the intelligence we possess in devising ways and means of doing this most effectively. Dare we be content to beat our denominational neighbors in an argument and leave them confirmed in their aloofness from us and from all other Christians? Or can we so approach them in love as to allay their prejudices and secure their open-minded consideration of both the necessity of union and the scriptural basis of achieving it? This will require time, tact, patience and Christian grace. We must not strive to win others to our position, but by mutual study and in brotherly fellowship seek to arrive jointly at a scriptural and practical basis of unity, by which the Lordship of Jesus will be magnified and his church enabled to fulfill its divine mission.

The times are ripe for the exercise of constant, earnest and intelligent leadership and fellowship in bringing together all who love and honor our one Lord and Savior, that the world may believe on him.

I Saw Two Holy Cities

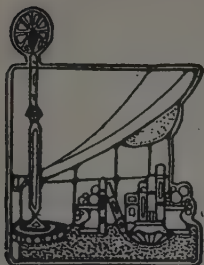
(Continued from page 9.)

was named Rosa and although that mother could not understand a word I said, we visited with each other. We both were mothers and we loved Jesus.

We saw the Dead Sea and the river Jordan and as we thought on the events there, we knew that truly we had walked with the Master in his own country, that he is not confined to Palestine for he lives in our hearts. Because we have walked and talked with him over there we feel that we know him better now.

So there were the Holy Cities. One that holds the emblems of many gods, with its holy river flowing through. One from which people have tried all these years to get salvation from their sins and are not sure how they stand, or where God is. The other that holds the marks of a personality that shook the thoughts of the world and changed not only empires but individual hearts; and today moves on in a force that is daily remaking the lives of men and women all over the world.

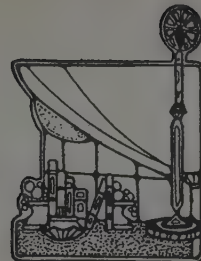
*First editor of WORLD CALL, now with Pension Fund.



Book Chat

Religious Books Popular

By C. E. LEMMON*



LOVERS of religious books among Disciples should have pride in the rise and growth of the publishing house of Willett, Clark and Company, Chicago. Robert L. Willett is the business manager and Thomas Curtis Clark, poet, essayist and journalist, another Disciple, is a member of the firm. They have produced some of the most notable books of recent years. It requires sound judgment, great courage and considerable luck to succeed in the publishing business, especially with religious books. While religious books are widely read, they are numerous, and the chances of any one book having a big sale is very remote. Book publishing, therefore, is an economic adventure. That this young firm has weathered the depression and is right now publishing more books than ever is an evidence of skillful management and genuine daring. Their latest excursion in print is the huge new quarterly called *Christendom*, quite the most pretentious journal of its kind in existence. The first issue is off the press and it is a "knockout."

This firm has published an interesting volume recently with the typical Barthian title, *The Church Against the World*, by three of our leading younger theologians, H. Richard Niebuhr, Wilhelm Pauck and Francis Miller. It is difficult to close this book with any complacency for it contains a blistering criticism of our modern culture and religion. They scourge modernism with its easy reliance on human nature and its preoccupation with experience; they indicate that humanism, an atheistic attempt to deify secularism and give it religious values, is its natural outgrowth, while they give a friendly ear to Barthianism without committing themselves to its somewhat confused dialectic. They demand what they call a realistic view of our modern world involving a ruthless and critical examination of its faults. They offer not argument, nor persuasion, nor apologetic but assertion—bold, positive and dogmatic assertion of the reality of God. We will never stand triumphant over our personal and social sins by using our own culture as a "point of reference." We must positively put God and his Church and our Christianity over against the world.

Quite a different way out of the "crisis" is predicted by Dr. Fredrick C. Grant in his *Frontiers of Christian Thinking* (by the same publishers). The church

frequently faces, according to Dr. Grant, the necessity of making a major translation of its ancient symbols into the language of changing thought that religion may be applicable to actual life. This translation has been made twice previously, first when Christianity moved out of Judaism into the Greco-oriental world of mysticism, and again when it shifted into the Latin sphere with its concepts of jurisprudence, a religion of law. Of the next shift, the author says, "as inevitably as tomorrow's sunrise, it will be the language of modern science, especially of psychology." So there you have it, two books with the initial agreement that the modern world is in a state of "crisis" but with opposite points of view as to the strategy of the Christian religion. Our publishers cannot be accused of narrowness or bias in permitting this contrast to issue from their house almost simultaneously.

Dr. Leyton Richards is one of the most interesting preachers of our present-day Christianity. He was born in England, educated in the United States, preached in Australia, Canada, and now at the famous Carr's Lane Church in Birmingham. He has long been recognized as a leading voice for international peace. His new book, *Realistic Pacifism*, contains his best writing and speaking on the subject. It is a sane, sober and comprehensive analysis of the war system as it relates to our modern Christianity. The book is divided into halves, the first portion dealing with the personal attitude of the individual Christian to war, outlining the nature of war itself, the difficulties and problems of the Christian who would stand against it, and the Christian witness in a world organized for war. The second half deals with the political approaches and is especially helpful in its delineation of the place and nature of nationalism in the modern world. This is no fanatical diatribe. It is a cogent and rational and I think an unanswerable argument for the individual Christian and the Christian church in its absolute opposition and disassociation with the war system.

Dr. Edgar J. Goodspeed, New Testament scholar and translator, has written a mystery story, having all of the elements of adventure, bafflement, pursuit and love that one is accustomed to think of in that connection. It is called *The Curse in the Colophon* and deals with the hectic search for an ancient manuscript. It is an interesting story and educational as well, for

*Minister, Columbia, Mo., and contributing editor WORLD CALL.

(Continued on page 31.)

Personalities

By Fra Edgardus

A GLORIOUS ministry is that of M. L. Pontius at Central Christian Church, Jacksonville, Illinois, the influence of which extends far beyond that attractive college town in the corn belt country. Pontius gave much promise twenty-five years ago and the promise has been fulfilled. He is a preacher to whom it is a joy to listen, always prepared to the smallest detail, calm and deliberate and thoughtful in delivery. He is the sort of preacher who is disposed to reason not at, but with his hearers. The little book he published on the fact of death and the Christian manner of adjusting to it, the numerous and important details of the funeral and burial—what a unique and much needed little volume, and no wonder it has gone into many editions. Young preachers who are under the delusion that only the great city affords opportunity for a mighty ministry should study M. L. Pontius and his good church at Jacksonville.

How often one sees the name of Charles Blanchard appended to some arresting and beautiful poem. Sometimes his verses appear in *WORLD CALL*, sometimes in *The Christian-Evangelist*, and now and then in *The Christian Century*. Perhaps not many of the younger Disciples know what a long and useful life Charles Blanchard has lived and to what extent he has left the mark of his character and gifts upon our brotherhood. He was once editor of *The Christian Oracle*, which later became *The Christian Century*. He has written a history of Drake University and has published a number of books of poems. Charles Blanchard is still living, still writing, and dreaming the great old dreams. His recent poem on "Sundown" seems to indicate that he feels a tug from the other side and that the time of "twilight and evening bell" is at hand. Blessed be the memory of this noble man and talented writer!

Bert Wilson is at his best these days, speaking on the ministry and the pension fund. The years have ripened his mind and mellowed his spirit. He speaks with a new passion and power. His style is more direct and his illustrations, gleaned from many contacts and much reading, are sprightly and sometimes flame with color. If Bert were in politics, the cartoonists would

have a jolly time featuring his nose. And this leads me to observe that somebody has said that people with large noses are sure to go places. It may be so. Study the portraits of men and women who have done things and note their noses. The experience will be rewarding. Paraphrasing a famous statement of Robert G. Ingersoll—"I do not say that all large-nosed people are able, but I do say that most of the famous leaders have had conspicuous beaks."

The new president of the International Convention of the Disciples is L. N. D. Wells, pastor of the notable East Dallas Christian Church. L. N. D. is a fine exam-

ple of a good all-round preacher-pastor-executive. He is a master of details yet does not get lost in his card index cabinet. He reads both men and books and is a careful observer of what goes on about him. His missionary passion is pristine and radiant in a day when with many another preacher it is secondary, dull and anemic. His speaking style is intense, vehement and often impassioned. He gestures with his face as well as with his hands and when preaching, is deadly serious. Yet L. N. D. has his lighter side, tells a good story admirably and is socially disposed. But no appraisal of L. N. D.'s success would be adequate if it failed to include Mrs. Wells, with her tact, her good mind and her devotion to the life which she so fully shares with her husband.



George H. Stewart

George H. Stewart, the newly elected president of the World Convention, is a Canadian business man of capacity and experience. One sees him at nearly all of our conventions, a fine looking gentleman, carefully attired and busy serving on numerous committees. He will grace his new position and give it his best, which is a great deal. Come to think of it, our brotherhood has a large and capable number of loyal and efficient laymen. Page Palmer Clarkson, Oreon E. Scott, Hume Logan, Myers Y. Cooper and threescore more. Among our British brethren, there is a large number of widely known laymen. Best known, perhaps, is John Wycliffe Black, Mr. Stewart's predecessor in the World Convention presidency. Another is Frank Coop of Southport, son of the late Timothy Coop.

World Call in Mexico

Editorial Correspondence*

A Unique Pilgrimage

ON THE authority of the foreign department of the United Christian Missionary Society it is stated that those who participated in the WORLD CALL Pilgrimage to Mexico comprised the largest delegation ever to visit a foreign mission station of the Disciples of Christ. Add to that word the testimony of representatives of the various communions in Mexico City, that this was the largest group of Christian people ever to view the missionary work of any of the boards in Mexico, and it becomes apparent that simply from the standpoint of numbers the Pilgrimage was an event of significance. Thirty representative men and women from points as far distant as from California to New York, boarded the special pullman on the last night of the San Antonio convention. These were later joined by five Kansans who drove part of the way, stored their car and proceeded to Mexico City by rail.

The group included business men and women, housewives, students, state secretaries, ministers and the distinguished, if incorrigible, secretary of the International Convention. There was in evidence neither an oversupply of piety nor a desire to make the trip simply a sight-seeing lark. The members of the party were happy, congenial and serious, too, in the best sense of the word. Under the guidance of E. T. Cornelius they filled those days full of things essential to an intelligent understanding of Mexico. Acknowledgment should be made of the kindly interest of the National Railways of Mexico, who sent a special representative with the party, and of the efficient courtesy of the Missouri Pacific people who, through their San Antonio representatives, Mr. Woodward and Mr. Lane, did so much to make the trip a success.

Bienvenidos!

Arriving in Mexico City five hours late, because of a derailed engine, the party was royally greeted by Mr. and Mrs. F. J. Huegel and their associates. The great sign *Bienvenidos* or "Welcome" in the Mexico City station seemed to typify something of the eager hospitality characteristic of those who made the days in the capital notable ones. Following a trip to the

*Further correspondence on the Pilgrimage to Mexico will be found on pages 2 and 4.



The Kansas group at the dining hall of the San Luis Potosi boys' Internado, a building given by Kansas women in the jubilee campaign



World Call party upon arrival at Mexico City station

Pyramids of Teotihuacan, the party enjoyed a delightful reception-program at the Union Church, so varied as to include addresses by Professors Camargo and Reifsnnyder, a native program, refreshments, and just visiting.

The following day was filled to the full with visits to a glass factory, a typical market, the national palace where were viewed some of Diego Riviera's startling murals, the museum, Chapultepec Castle, and beautiful Xochimilco. Other things were seen and time was found for shopping. After the party left, and I stayed on for a couple of days, such people as Dr. Camargo expressed amazement that so much of value had been crowded into two brief days.

Aguascalientes

On the return trip the Pilgrimage was halted for a day at Aguascalientes, seat of important Disciple work. Because the government has taken over all primary education, our school here has become a social center. Even in the period of transition a splendid work is being done. The girls, many of them orphans, still have Christian care at the Internado but attend the federal school. The church, under the ministry of Samuel Rocha, is doing a vital work. A splendid program was presented to the members of the delegation and a *merienda* (supper) was served. Missionaries now at Aguascalientes are Misses Pearl Gibbons, May Wilson, Ruth Leslie and Florine Cantrell.

San Luis Potosi

Because of a late train, the WORLD CALL party came to San Luis Potosi in the midst of the splendid program put on by the school. Yes, the school is in operation here, though not in Aguascalientes. A different policy applies in a different state. That is Mexico! Three days later the same program was presented by our 300 students for the five Kansans and the editor of WORLD CALL. It was a beautiful program and it was typical of Mexican thoughtfulness that it should be given again for the little group of us who came later. Miss Valero has been for years the efficient principal of the school, one of Mexico's best. Her work is, of course, reinforced by that of our missionaries of whom those now on the field include Miss Elma Irelan, Miss Hallie Strange and Mr. and Mrs. Paul Kepple. Abel Charles is the pastor of the church.

Good Neighbors

My own thoughts as I look back upon those days in Mexico are of good, generous, kindly neighbors whom I have come to know and to value highly. There are the scholarly Camargo of Mexico City; considerate Samuel Rocha of Aguascalientes; Urbana Rodriguez, who put me on my train as I left Aguascalientes for San Luis Potosi; the church women at the latter city who prepared us a lovely meal as the one way they thought they might show us the welcome in their hearts; those delightful girls headed by Tuliana Aguiere who, upon discovering that one in the party had a birthday, came to express in song the kindness of good hearts.

To be sure I think, too, of Mexico's natural beauty, her arts, her color, her struggling toward a day of wider opportunity for the underprivileged; but my happiest remembrance is of the loveliness I saw in the hearts of so many of its people,

(Continued on page 28.)



Wards
of Our
Benevolent
Homes
from
Babyhood
to
Youth



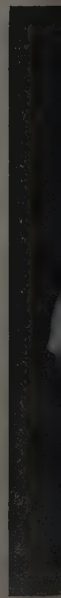
Brother and sister kept together



Young people have pleasant surroundings



A tea pa



Life for
the



u ever do this?



e lawn of one of the Homes



A group of kindergartners



No color line drawn here



will mean more because of
e of a benevolent Home



Nap time for baby

Women and Religion

(Continued from page 7.)

mobilization and effective expression of those forces that make for peace, good will and service to all mankind.

Believing that the world will experience the more abundant life only by turning to God, the Women's Committee seeks to aid in the following program:

Deepening the Spiritual Life

The joining of all religious women, Catholics, Protestants and Jews, in a World Fellowship of Prayer is the first purpose of our program. In order to make our daily living agree with our professions of religion, and to the end that our vision may be kept clear and our strength daily fortified, we are asking all women to set aside some time each day for meditation and prayer. A Hindu philosopher says that the people of America have no time to sit in the sunshine and sing songs, and if they had the time, they would know no songs to sing. By meditation and prayer, women can learn new spiritual songs to sing and find time to sing them. The Women's Committee invites all who will to join in a Fellowship of Prayer where minds meet around the world each day at twelve o'clock noon in a communion of intercession.

Church Attendance

The Women's Committee is emphasizing church attendance, believing that the church has the solution of all ills of the American people, if the people will cement the ties that bind them to their houses of prayer. If we would keep our religion and our church; if we would preserve our nation's greatness; if we would save our souls we must be loyal to church attendance. The first Saturday and Sunday in October each year have been designated as Loyalty Days in church and synagogue. However, loyalty days are the beginning of a program and not an end in themselves. These special loyalty days are designated for each year as the beginning of a year of cumulative dedication, aiming as nearly as practicable at a 100 per cent attendance in church and religious services for each day of worship throughout the year. The empty pew is a weight, the filled pew is winged.

Religious Education

By giving special thought and attention to the youth of the world in trying to help them find the more abundant life, the Women's Committee seeks to aid in religious education. The cooperation of the religious and secular press, the radio and the screen will be sought to disseminate spiritual values and to bring

about the Kingdom of God in the world—the reign of love, justice and good will among all people. A motion picture producer said recently that there are fifty million people in the theater each week who would be clamoring to get into the churches if they were convinced that the church had anything to offer them. We believe that the church has the answer for the meaning of life, eternal life of which life on earth is a part.

Leaders of women's clubs are on the Committee for Religion and Welfare Recovery. The discussion of religion might well have a place on club programs. We are passing out of the age of discovery and analysis and controversy concerning the things that have been and are true. We are entering the challenging age when the things that ought to be true shall be made true.

Stewardship of Life and Substance

Seeking the rededication of life and substance through church and social agencies, the Women's Committee has the following stewardship challenge:

- (a) Gifts of time and personal service to the organized activities of church and welfare agencies.
- (b) Gifts of money, involving personal sacrifices commensurate with that which the depression and our reduced giving have forced upon the less fortunate, and comparable with that which we would like to have made for ourselves if conditions were reversed.
- (c) A cooperative nation-wide educational program encouraging stewardship on a large scale in connection with gifts from capital on the annuity plan and the review or revision of wills in the interest of church and welfare organizations.
- (d) Cooperation in a stewardship program leading up to the nation-wide observance of Golden Rule Week. This week is midway between Thanksgiving and Christmas, an appropriate time for plain living, high thinking and brotherly sharing with those who are less fortunate. The sacrificial gifts from this week may be directed through any church or welfare channel that best expresses the Golden Rule ideals of the donor. Golden Rule Week this year is the week of December 8-15.

The program of the Women's Advisory Committee of the National Committee for Religion and Welfare Recovery is educational and cooperative but not administrative. We believe that there can be no Religion and Welfare Recovery unless the women hear the call—the call to come forth and help build the world, God's possible world, in this day.

To accomplish anything worth while, a vision and a program are necessary. He who has only a vision is a visionary. He who has only a program is a drudge. He who has both vision and program is a conqueror. The purpose of the Women's Committee is to aid in giving the abundant life to others. The vision is to see all the people of the world, of every race and color, of every faith and belief, "Lift your (their) eyes to the horizon and see the feet of a herald hastening over the hills with glad good news, with tidings of relief, calling aloud to Zion—OUR GOD REIGNS."

Social Trends

By James A. Crain*

Side Lights on Contemporary Civilization

A YOUNG man found unconscious and hemorrhage-racked on the streets of Hutchinson, Kansas, was identified as a twenty-two-year-old Indiana youth who was making a desperate effort to reach home from California before death overtook him. Weeks before, he had left a Los Angeles sanitarium to begin his long trek across country. Hitch-hiking through wind and rain and sleeping in haystacks, he reached Hutchinson before unconsciousness overtook him. Three different hospitals in Kansas sought to care for him, but the urge to beat death to his boyhood home was so strong upon him that he left each one. He refused to give authorities his address, saying that a collect telegram to his parents would require money needed for food. Sympathetic Hutchinson citizens provided money for bus fare to his home, but bus officials refused to accept him until assured that he was sufficiently strong to survive the journey. Last reports indicated that he was still in the hospital.

Peace Organizations Move Toward Unified Program

A MEETING held recently at Columbia University, New York City, under the chairmanship of Dr. Nicholas Murray Butler took the first steps toward mobilizing peace organizations and other forces for peace in the United States. The meeting was called to "discuss practical measures to be taken to restore the world's broken confidence by promoting international trade, by the establishment of the international stability of exchange, and by better organization of the family of nations." Newton D. Baker, former secretary of war, was appointed chairman of a committee to draft a program of unified action for American organizations working toward international understanding. Prominent among the proposals of the conference was the plan adopted by the unofficial international conference on peace held at Chatham House, London, in March, 1935, which includes the removal of trade barriers between nations, stabilization of national currencies, strengthening of the League of Nations, and checking armaments. The conference also voted to study the obligations of the United States under the Kellogg-Briand Pact. Leaders of the principal peace groups in the United States were present, as were a number of persons who are prominent in the peace movement in their individual capacity.

Meeting the Race Issue at San Antonio

THE Disciples of Christ came to grips with the issue of racial justice in the International Convention at San Antonio in an effective and encouraging way. With the expectation that a number of Mexican and Negro delegates would attend the convention, the committee on program and arrangements sent a special committee to San Antonio the latter part of June to discuss with the hotels, the convention bureau and the local committee measures to be taken to guarantee brotherly treatment to persons of other than the white race in attendance upon the gathering. The committee found all concerned most anxious to do everything possible to meet the requirements of the convention. The matter of housing colored delegates had already been settled by the local committee and the hotels and the convention bureau were most cordial in agreeing that where the convention or any agency reporting to the convention had exclusive use of a hotel dining room or conference room, no discrimination would be made with reference to seating or serving guests and that all persons attending such functions should have unrestricted use of lobbies, stairways and elevators in getting to and from the gathering. The convention bureau agreed to permit the convention to direct its own seating arrangements in the convention hall. It is a pleasure to be able to report that these agreements were kept both in letter and in spirit. All delegates to the convention, regardless of race or color, were treated alike. So far as we are aware, there was not one single

untoward incident to mar the good fellowship. On the contrary, many persons expressed their satisfaction that all our brethren could meet together with no discrimination against any group. We welcome this evidence that the Disciples of Christ are becoming more Christian.

The Spirit of the Prophets

GEORGES BAYSSAC, a mechanic by trade and a member of the Fellowship of Reconciliation and the Y. M. C. A., was tried by a military tribunal at Nancy, France, on September 20, 1935, and condemned to serve six months' imprisonment on the charge of conscientious objection to military service. He had the testimony of two pastors and a layman and the professional services of a lawyer in his defense. The psychiatrist who examined him concluded his testimony with these words: "You may, if you wish, consider M. Bayssac as a delirious mystic; but if you do, you must include all the prophets, saints and martyrs in the same category." M. Bayssac is the fourth member of the French branch of the F. O. R. to be sent to prison for conscientious objection to military service.

If You Have Beer You Can't Have Bread

THAT the re-legalized liquor traffic is costing the American people dearly, and especially American business, is clearly indicated by figures released by the Educational Press Bureau. Figures supplied by the Washington Bureau of the United Press under date of December 26, 1934, indicate that thirty million families in the United States contributed an average of \$83.33 each to the support of the liquor traffic. Figures of the United States Bureau of Internal Revenue show that liquor revenue to the federal government amounted to \$14.97 per family. The *New York Herald* of October 8, 1935, quotes the Master Brewers Association as claiming that the beer industry has retrieved 70 per cent of its pre-prohibition production in the two-and-a-half years since repeal.

On the other side of the ledger:

The Milk Research Council, Inc., reports 37,360,000 fewer quarts of milk used in New York City in 1933 than in 1932, and 59,100,000 fewer in 1934, than in 1933, with the downward trend still unchecked in 1935. Dr. George Parrish, health officer of Los Angeles, reports a drop of two million pints a month over a three-month period in the use of milk in that city.

The New York Coffee and Sugar Exchange reports a loss in consumption of 183,831 bags of coffee in 1934 as compared with 1933.

Marion County, Indiana (Indianapolis), had 89 traffic deaths in 1933, 114 in 1934, and 119 to October 28, 1935, with November and December, always high in traffic fatalities, still to be counted.

Encouraging News from the League of Nations

IN THESE days when the whole world is sitting back waiting for the League's policy of applying sanctions to Italy to develop power, it is encouraging to read these words from M. Henri Roser, secretary of the International Fellowship of Reconciliation, sent out from his office in Paris late in October.

"Who would have expected to see at Geneva such a manifestation of energetic resistance to the crime in preparation? Here too, of course, material interests are playing their part. But these interests alone would not have sufficed to lead Great Britain, for example, to engage herself so far in the cause of international solidarity and collective security. The spurs of God are at work here. The coming days will show whether there is courage and wisdom enough to urge the nations to go on to the end, to condemn the criminal unequivocally. But already something has changed: the European atmosphere is not so heavy as it was; the League of Nations is becoming a reality again, and moral law, too. It is clear that God is at work."

*Secretary, Temperance and Social Welfare, United Society.

World Call in Mexico*(Continued from page 23.)*

my good neighbors. Mexico has chosen a road that leads to a social reconstruction which envisages opportunity for the disinherited. On that difficult highway may be anticipated all manner of excesses. Hard things may be done in the name of liberty. Religion may suffer temporary loss at the hands of sincere but misguided leaders of the people. But such loss will be temporary, for the religion of gentleness and unselfishness and concern for the things of the spirit lives in the hearts of our good neighbors south of the Rio Grande.—G. W. B.

A Mission Project Becomes of Age*(Continued from page 17.)*

operative basis. Furthermore, as conditions change so that more use of machines is needed, these cooperatively organized industries may introduce more machines and electric power, as has been done by the 73-year-old Paisley Cooperative Manufacturing Society in Scotland. Hence, we call it "mechanized small-scale industry." Such industry has the social advantage of providing a better environment for the family to live in and hold together than is found in industrial centers in the big cities.

Some will raise the question, "What has this to do with Christian missions?" Christian missions have been engaged in three fundamental lines of endeavor: (1) to win individuals to Christlike lives, (2) to help all those in need, and (3) to organize all life into a Christian brotherhood. Christians usually summarize this whole program in the phrase, "bringing in the Kingdom of God." The wool project found men in need of daily bread (rice) and set out to find ways of helping them to help themselves in a constructive way. Our South Gate mission is already in their neighborhood trying to proclaim the gospel of the Christlike life and some of the men are members of the South Gate church. Those of us associated with the project are nearly all Christians and are trying to let our actions speak for themselves. No man is being clubbed into becoming a Christian—for that method makes poor Christians! He does not have to become a Christian to enter the training school or to join the cooperative society. We meet his need because we are Christians; not in order to bribe him to become a Christian. If he of his own free will and accord sees something of Christ in our lives and work and wants to become a Christian, that is so much the better. But in addition to helping him and, we hope, carrying on a demonstration of what Christ's life of love means, we are trying to so reorganize his economic relations that it will facilitate his treating his fellow as a brother instead of as a tiger.

Why Kagawa is Coming*(Continued from page 15.)*

8 per cent, and the average interest paid at present is either 4 or 6 per cent.

3. *Patronage dividends.* The profits of the business are returned, not to a few stockholders, but to every patron in proportion to the amount of his purchases. A patronage dividend of 20 per cent, not unusual, on total annual purchases of \$1,000 would mean a return of \$200.

Besides the basic principles, the Rochdale workers learned by experience the importance of several working methods:

1. Voluntary association of consumers without discrimination as to race, religion or political allegiance.

2. Sales of a commodity or service at the current market price, and for cash.

3. Setting aside, from the profits, of an adequate reserve fund for emergencies or expansion. The Scottish Cooperative Wholesale Society, the biggest business in that country, has \$65,000,000 in reserve capital, with which they hope in time to provide for every need of the Scottish people from birth to death. They have nearly reached that goal already.

4. A substantial portion of the profits devoted to education of members and prospective members.

Do these principles and methods sound too simple to explain the service cooperatives have performed and the success they have attained everywhere in the world? Universality of membership, democracy, education, mutual helpfulness—plus the good judgment required in any successful business! That's the only secret there is to consumers' cooperation according to the Rochdale plan.

A similar apparently simple secret, cherished by eleven men who had seen the life and heard the words of Jesus, gave us the Christian church and its redemptive ministry to humanity. The similarity is clear when we analyze the basic elements of their secret—universal brotherhood, love of God as Father expressed in the love and service of men, doing unto others as they would be done by, the sacrifice of self for the common good—in short, the Kingdom of God, which should grow without violence from the blade to the ear and then to the full corn in the ear.

Christianity and cooperatives united to build the Kingdom of God here, now, upon the earth—that will be the message of Kagawa in the United States as it has been in Japan and elsewhere in the Orient. Christian missionaries from the United States to Japan gave us Kagawa, and now Kagawa returns as a missionary from Japan to the United States, to preach a gospel of "economic Christianity," the gospel of a Golden Rule that is gloriously at work.

Miss Goddard Retires

By Roy G. Ross

IT IS a joy to write of Miss Goddard and her record in religious education service, but it is with great regret that we record her retirement from active management of the work of religious education in Oklahoma. She has been a tremendous power for good both in this state and in the whole brotherhood education task. She is the dean of the staff of the department of religious education of the United Christian Missionary Society and no one either past or present has a more enviable record of gifts consecrated, of service rendered and of results achieved.

Miss Goddard began her work in this field in 1914, and her twenty-one years of service have been spent quite largely in the one state, first as a volunteer worker and then subsequently as a full staff member of the Oklahoma State Missionary Society, the American Christian Missionary Society and the United Christian Missionary Society. Her service record is found indelibly impressed upon the life and program of the local church of Oklahoma. Conspicuous in this record is the initiation and growth of the young people's summer conferences of Oklahoma, the development of a series of fine local church and community leadership training schools, the linking of our churches to the interdenominational program of the state and the development of a great group of indigenous leaders who have helped to advance the several phases of the work.

During the years, Miss Goddard rendered special service in the Men and Millions movement, and in the endowing of the Chair of Religious Education at Phillips University. The department of religious education released her from field work for one four months' period while she acted as temporary national secretary of Christian Endeavor work. During 1922 and 1923 she had charge of the young people's work in Oklahoma and during 1933 and 1934 she was director of the total religious education work of that state.

Two years ago Miss Goddard was compelled to relinquish her duties temporarily in an attempt to regain her health. It was understood that the area would await her return as its religious education director. Her progress in recuperation has not been as rapid as she had anticipated and, though we still hope for a large measure of renewed health, yet she has asked for complete release from the work. The tasks require a more rugged schedule than she should again assume.

The department honors Miss Goddard for a great record of service and achievement and, on behalf of a brotherhood, we extend sincere wishes for a speedy recovery.

ROY G. ROSS.



Adeline Goddard

Another Pioneer Gone

By Mrs. H. M. Rains

WHEN Martha Redford took the vows which made her the wife of F. E. Meigs, she perhaps had no idea that she would follow him to the ends of the earth and that her home would be an old disused Buddhist temple in Nanking, China. Mr. Meigs was born in New York, grew up in Wisconsin and settled in Missouri, where he was a convert of J. A. Lord. He was preaching and teaching when he met Martha Redford in Holden, Missouri, and was later Sunday school organizer for Missouri.

Mr. and Mrs. Meigs were appointed to China by the Foreign Christian Missionary Society and sailed for that land in the fall of 1887, accompanied by Mr. and Mrs. E. T. Williams. They had been preceded only by Dr. W. E. Macklin, E. P. Hearnden and A. F. H. Saw. With the addition of wooden floors, doors and glass windows, to the old temple, the two women were able to make the place habitable, although even then it was scarcely comparable to an old barn in this country.

Mr. Meigs opened a small school for boys and two years later buildings were erected. Christian College grew out of this small beginning where more than half of our evangelists in Central China were trained. Mrs. Meigs acted as matron of the school and often in the absence of her husband had to assume grave responsibilities, being a real mother to the boys, nursing them when they were sick and entering sympathetically into all their problems.

Mr. Meigs was never spectacular in his work but he had a dream which eventuated in the union of three small schools in Nanking—Presbyterian, Methodist and Christian—known now as the University of Nanking, one of the finest union institutions in the Orient, from which hundreds of well-equipped Chinese have gone out to take their places in building a new China. Until his

death in China in 1915, Mr. Meigs had charge of the religious education in all departments of the university.

Mrs. Meigs was a source of strength to her husband in all his work, whether it was in the school, evangelizing in the villages, as pastor of the church or as editor of the *Central China Christian*. She worked among women and children as she had opportunity, and welcomed them into her comfortable home which the society had provided. This home was her castle and she became "Mother Meigs" to all new missionaries who joined the Mission, taking them into her home for months and sometimes for years. It was in cases of great emergency that Mrs. Meigs showed her splendid ability to cope with extreme difficulty and missionaries and Chinese came to her for counsel.

The "Afternoon Tea" hour came to be quite an institution in her home, where she presided with grace and dignity, and where tired and harassed missionaries at the close of a difficult day's work found refreshment and relaxation in the friendly atmosphere of that home. Here, too, visitors from across the seas basked in the southern hospitality which Mrs. Meigs took to China with her.

Mr. and Mrs. Meigs lost one child before going to China. Ruth and Earl were born in China. Ruth is the wife of David Teachout of Cleveland, Ohio, whose father and grandfather, as well as himself, have been vitally interested in the whole missionary enterprise. Just this last year a tablet was placed in the hospital at Mungeli, India, in honor of Mr. and Mrs. A. R. Teachout, in appreciation of \$10,000 received by the hospital from the Teachout Foundation.

Mrs. Meigs had hoped to spend her last days in China, but the uprising of 1927 compelled her to come home and she resided in Cleveland until her death October 30, 1935.



Shoichi Imamura—Author

By Jessie M. Trout*



Mr. and Mrs. Shoichi Imamura and family

SHOICHI IMAMURA, dean of Joshi Sei Gakuin (Margaret K. Long school for girls), is winning fame and a name for himself as author of a book called *Child Training in the Family*. Written from a mental hygiene and psycho-analytical point of view, the subject matter is new in Japan. The book was published in June, 1934, by Sanseido, one of the two largest publishers in Japan, and is already in its fifth edition. Though published over his own name, it gives nothing of Mr. Imamura's personal history or position. Therefore, its success has been on its own merit, rather than on the reputation of the author.

The book contains over 450 pages and is divided into four parts, of four chapters each: "Family Education and Individual Members of the Family"; "Family Education According to Age"; "Family Education According to Instincts or Emotions"; "Family Education According to Environment."

Mr. Imamura's book is the result of long years of study and research. Like many others he reaches the conclusion that environment is much more important than heredity. But in his development of ideas and research, Mr. Imamura feels that he has contributed some original ideas to the study of emotions. He writes from the standpoint of biology as to the source of emotions and how to control them. He develops the thesis that subconsciousness must be considered as fundamental in all plans and systems of education.

*Associate of Toyohiko Kagawa.

The chapter on Love is divided into four parts, namely, love of parents; love of society; love of self; love of the other sex.

The book has received a most gratifying reception from many sources. Chief amongst the letters received, Mr. Imamura appreciates the one from the Minister of the Imperial household, who acknowledges with appreciation the book and announces that it has been presented to the secretary of Her Majesty, the Empress.

Another interesting inquiry to the publisher was that of the head of the War Department's Board of Censorship of Dangerous Thoughts. Always on the lookout for "reds" or even "pinks" one can imagine him pouncing on this book by an obscure author, to grasp another suspect. But as he reads, he finds it is not at all as he anticipated and ends up by calling the publishers for information, "Where does the author live? I think he must have some connection with a school for girls and if that is so, I would like to put my daughter in his school," was the happy ending of that conversation. Surely no praise could be higher.

Friends in America, especially Transylvania College from which Mr. Imamura graduated, as well as in Japan, will rejoice with the author in the success of his work and pray that it will succeed in its mission of helping parents and educators to train children in the wisest and most helpful way.

A Christmas Recollection

By Sue Steiner Hook*

LATE in November of 1934, there came to our Home from another state a little orphan girl of five years, undernourished and forlorn in appearance. One of the good church women from her town came with her and after little Jane had gone to bed, told me with tears in her eyes that Jane had said to her on the train: "Mrs. Blank, you know *nobody really wants me.*" It was heart-breaking to think a five-year-old child could feel that way. Something just had to be done about it, so I called all the children to the office and told them what little Jane had said. Telling them that while I had already told them about her coming and we who were at home must try to make her welcome so she too would feel it was her home just as soon as possible; I now wanted them to make a special effort so that this little girl would just feel how much we wanted her as a member of our big family. The children both large and small left no stone unturned to make her feel how much they wanted her in all their plans and pleasures. I often said to them in her presence how everybody loved a happy child and I just wanted all my kiddies to be happy and look happy.

It was some weeks before she entirely lost her unhappy expression but by degrees she fell into the routine of the Home and the regular habits, good food and plenty of sunshine soon made her feel and act like a normal little girl. Then one day she came to me, leaning very close and said: "Other Mother, I didn't want to come to this Home but now I am glad I came, I am *so happy!*" I took her on my lap and told her how glad we were to have her and it made us happy, too, when our little girls and boys loved the Home and were happy and contented with us. Not a day passed after that without little Jane finding some excuse to come to me just to say—"I am so happy today, I love being here."

Unfortunately in the early part of December she contracted flu and, due to her physical condition before coming to us, was very ill. We tried so hard to get her well for the great occasion of the Christmas holidays but on the all-important 25th, she was still on the third floor in the hospital. I just could not bear for this particular little girl to miss the beautiful Christmas you of our many churches make possible for these children in the Southern Christian Home. So Christmas morning just before all the family were ready to gather for the tree, I had the nurse wrap Jane up good and warm and our janitor brought her down to the first floor so she could head the procession (in his arms) as all entered the room. The children had all promised not to rush forward until Jane had taken it all in, as we were afraid the confusion might be bad for her. For a minute as the lights and trimmings of the tree and the circle of

(Continued on page 43.)

*Superintendent, Southern Christian Home, Atlanta, Georgia.

Book Chat

(Continued from page 21.)

it reveals to the uninitiated some of the thrill that scholars do have in chase of ancient documents. This lapse of the learned doctor from his professorial preoccupations is to be encouraged. He seems as competent in this field as in his natural vocation.

Seventy-five good sermon ideas in a single book is the contribution of Lewis H. Chrisman in his new volume *Ten-Minute Sermons*. These brief essays are pertinent, thoughtful, facile in expression and fresh in treatment. Our Chicago publishers have a good idea here, giving us the equivalent of about five books of sermons in one, and carrying with it the implied suggestions that ten minutes is sufficient time in which to clothe a sermon idea. Dangerous suggestion that, for it is difficult enough to meet the modern demand for twenty-minute sermons without being compelled to go to the toil of further reducing them by half.

Books Mentioned on Page 21

THE CHURCH AGAINST THE WORLD, by H. Richard Niebuhr, Wilhelm Pauck, and Francis Miller. 150 pp. Price, \$2.00.

FRONTIERS OF CHRISTIAN THINKING, by Fredrick C. Grant. 179 pp. Price, \$2.00.

REALISTIC PACIFISM, by Leyton Richards. 260 pp. Price, \$2.00.

THE CURSE IN THE COLOPHON, by Edgar J. Goodspeed. 260 pp. Price, \$2.00.

TEN-MINUTE SERMONS, by Lewis H. Chrisman. 250 pp. Price, \$2.00. All the above books published by Willett, Clark & Company, Chicago.

HOME ROADS AND FAR HORIZONS, by Thomas Curtis Clark. Willett, Clark & Company. \$1.75.

In *Home Roads and Far Horizons*, Thomas Curtis Clark, already the author of several books of verse, comes to his many friends with a volume that will delight their hearts. On the first page he calls us to

... go back

To the simpler and better things;

...

Back to the quietness

Of plain, good friendliness.

...

Let us go back

To old-fashioned content, our wealth

Found in garden nooks,

And beneath home roofs. . . .

From this call of the inner life we turn a few pages and are challenged to:

Build me a House, a Home,

In the hearts of hungering men—

Hungering for the bread of hope,

Thirsting for faith, yearning for love,

In a world of grief and pain:

Build me a Home!

The pages of this charming volume are a happy blending of inner richness and

the serious business of building a more decent world. Mr. Clark finds beauty in all the little daily things which make up the sum of existence, expressed in lines which sing themselves into the soul. Thus he becomes one of the most companionable of poets. He sings of the permanent things which are not sold and bought, yet not retreating from a dishonest world, crying out against injustice with a moral fervor that inspires action.

RUSSELL E. BOOKER.

COOPERATION AND THE WORLD MISSION, by John R. Mott, International Missionary Council. \$1.00.

CONSPICUOUS OF COOPERATIVE MISSIONARY ENTERPRISES, by Charles H. Fahs and Helen Davis. Paper covers, \$1.25.

BECAUSE of his wide opportunities for travel and his concern for every Christian enterprise, Dr. Mott is peculiarly fitted to write on this timely theme. In the first section he asserts that cooperation is at a parting of the ways. He holds that the future is bringing us to the division of the world into two opposing camps, the Christian forces and those hostile to the kingdom. In such a time duplication is criminal waste and cooperation is imperative. Neither must we content ourselves with piecemeal cooperation; the forces that are avowedly Christian must unite rapidly and upon a comprehensive scale. Section two deals with the "Secrets of Successful Cooperation" and the third section treats realistically the problem of "Why Cooperation Fails." In the final section the author reaffirms his conviction as to the necessity and urgency of a wider and closer cooperation. The book presents clearly and sincerely one of the inescapable problems of the missionary enterprise of today.

The book by Mr. Fahs and Dr. Davis is a companion volume to that of Dr. Mott, an authoritative reference book for those who would enter more seriously into the field opened up by the latter's treatment. It deals with Cooperative and Coordinating Agencies, such as the International Missionary Council; Cooperation in Higher Education and in Primary and Secondary Education; Cooperation in Medical Work; and Christian Literature. It includes, also, an illuminating index of cooperative enterprises. Dr. Mott's book sets forth the urgent necessity for cooperation. The *Conspectus* reveals the wide range of cooperation already achieved. Both will prove invaluable to students of present-day trends in missions. G. W. B.

THREE WISE MEN, by Dorothy C. Allan. Walter H. Baker Co., Boston. \$0.35.

THE author has a good idea in this play, but the whole play is weak in dramatic qualities. The theme is "The Cross is not the end but the beginning of life." The theme would have added significance with more social emphasis. The prologue and the epilogue are good and the transition makes for continuous action. An essential part of the drama is weak, however, and it is therefore extremely dif-

ficult to maintain interest at the start. Production rights are granted with the purchase of six copies. There is a small cast.—J. Edward Moseley.

WHITETHORN AT YULE, by Marion Holbrook. Walter H. Baker Co., Boston. \$0.25.

A simple, one-act Christmas drama, that is interesting because it is different. The play is based on ancient folklore. It would be well worth while in producing it to know more about the legends of the yule and the whitethorn.

The two main characters are essentially selfish and this weakens the effectiveness of the play. There is no royalty. The playing time is only twenty minutes and the cast requires only three people.—J. Edward Moseley.

STORY TALKS FOR BOYS AND GIRLS, by Simon E. Cozad. Round Table Press, Inc., N. Y.

TO SPEAK helpfully to the souls of growing children, one must be on intimate terms with the soul of the universe. This seems to be the secret of the success of Simon E. Cozad in his use of stories from real life, which he has published under the title of *Story Talks for Boys and Girls*.

This volume is well named, for they are story talks based upon human interest incidents. There are sixty stories covering a wide range of subjects. These are found under such divisions as, "Stories From Lives of Interesting People," "Talks for Special Days," and "Lessons From the Lives of Our Pets."

The author apparently has a true pastor's heart as is revealed by the friendly manner with which he develops his thoughts about the things with which children are familiar.

Junior and Intermediate worship programs will be enriched through the use of this helpful volume. One feels that they are especially adapted for a minister's use in his talks to young listeners.

MRS. PAUL B. RAINS.

Minneapolis, Minn.

THE LITTLEST ORPHAN AND OTHER CHRISTMAS STORIES, by Margaret E. Sangster. Round Table Press, Inc., New York. \$1.50.

WITH a Christmas red outside cover, the inside besprinkled with stars on a blue background, enclosed in a jacket of gold, this volume of 148 pages is most attractive to the eye.

As you have driven or walked past brightly lighted houses at Christmas time and noticed the gay decorations and beautiful Christmas trees, have you ever wondered about the occupants and just what might be going on behind the walls of the homes? Margaret Sangster in six charming stories, told in her inimitable style, brings to life characters and scenes which might be found almost any place at the Christmas season. Tears and smiles chase one another through the pages as one reads.

(Continued on page 47.)

Colleges Hard At Work

Board of Education

THE All-College Banquet held during the International Convention at San Antonio, Texas, at the Plaza Hotel on the evening of October 18, was a decided success. While a downpour of rain interfered somewhat with the attendance, nevertheless, the occasion was one of the high points of the convention. The banquet was conducted under the auspices of Texas Christian University which graciously put aside its own banquet that it might act as host to the other colleges. The alumni and friends of the colleges were seated at tables marked with pennants of the respective colleges. The college presidents, deans and other representatives, responded for their respective institutions with brief toasts, telling something of the present situation and prospects of the institutions which they represented.

President Clyde L. Lyon, who is president of the Board of Education (College Association), opened the meeting, and introduced H. O. Pritchard who acted as toastmaster. President E. M. Waits was first introduced, and made the hit of the evening with his speech of cordial welcome and with his statement on the greatness of Texas. The honored guest of the occasion was Dr. Bruce Shepherd, the first dean of the Liberal Arts College of Drake University. Dr. Shepherd came to Des Moines from Oskaloosa with President Carpenter at the time of Drake's founding.

Miss Lura Aspinwall, national director of student work, recently spent a week at Atlantic Christian College upon the invitation of the institution, assisting President Hilley, faculty committees, and student groups in formulating and putting into operation an integrated religious program for the present academic year. This program is to cover all phases of student activity and life on the campus. The authorities at the college are enthusiastic in their words of praise of Miss Aspinwall's work.

The Board of Education at its meeting at San Antonio recommended to the International Convention that the one hundredth anniversary of the founding of Bacon College at Georgetown, Kentucky, which occurs in 1936, be appropriately observed throughout the brotherhood. The recommendation was unanimously approved by the convention.

Atlantic Christian College Wilson, North Carolina

The college year 1935-36 opened, September 9, with a record enrollment. The college buildings are now filled to capacity and a number of students have been turned away for lack of room. The college is making definite effort that every student shall be comfortably placed and in an environment conducive to study.

The faculty roll has received several new names this autumn. Mrs. Ethel Lehman of Eureka, Illinois, is dean of women.

Her husband, the late Dr. L. O. Lehman, was president of Eureka College from 1919-1922. Mrs. Lehman, in addition to her duties as dean, will teach a section of freshmen English. Miss Sadie Jenkins of Nashville, North Carolina, who received her Ph.D. degree from the University of North Carolina, comes as head of the department of English. Miss Snyder from Pennsylvania will assist in the department of English, have charge of public speaking and direct the Dramatic Club. Miss Eloise Bryant, a graduate nurse, will live in the dormitory and look after the health of the students. She will also teach some classes in health and hygiene.

The large freshman class has been divided into groups, and a list of some eight or more names given to each faculty member. This is for consultation and guidance, and to assist each freshman to know that some faculty member is definitely interested in him.

Bethany College Bethany, West Virginia

Forrest H. Kirkpatrick, dean of personnel of Bethany College, was elected president of one of the New York branches of the National Vocational Guidance Association at a meeting held recently. Dean Kirkpatrick, who is living in New York just now, has been active in vocational guidance work for several years, and Bethany College was one of the first to develop a complete guidance and personnel program.

Bethany College alumni and friends will take a special interest in the Mediterranean Sea and its great gateway at Gibraltar now that Hon. H. O. Williams, a Bethany alumnus, has taken his place as United States Consul there. Mr. Williams was in charge of the consulate at Vera Cruz for many years and it is because of his distinguished service there that he has been put in charge of the important post at Gibraltar.

Mr. Williams was in Bethany in the nineties, having come here to complete work he had started at Ohio State University. His brother, Dr. E. T. Williams, a member of the faculty of the University of California and an outstanding authority on the Orient, is also a Bethany graduate. He was a member of the class of 1885.

Chapman College Los Angeles, California

Chapman College reports an increased student body and stresses particularly the high type of student which they have received this year. A large percentage of their students are honor graduates of California high schools.

There are three new professors in Chapman College this year. George Reeves who did graduate work at Yale after graduating from Chapman in 1927; Professor Grunn who heads the piano department; and Professor Ochi-Albi, cellist.

One of the interesting features of Chapman College's student program consists of the gospel teams that are sent out each year. During the first few Sundays of the new year, the freshmen ministerial students accompany the teams for observation in order to learn what is expected of the members of the teams. This is a part of the new educational program of Chapman College whereby supervision is given to those engaging in religious work.

The college reports that they have been having marked success in the employment of their graduates. Every student who graduated in the department of social science last June is already placed in a position, most of them having secured appointments before commencement. This is likewise true of the Christian leadership group, and almost equally true of those who prepared for teaching.

Christian College Columbia, Missouri

Catching the renewed spirit of interest in pictorial art, Christian College has inaugurated an extensive program for the development of art appreciation among its students.

Each week the college Art Club is displaying a "Picture of the Week" with a sketch of the artist's life. This past week a portrait of Martha Washington, by Vinnie Reams, a graduate of Christian College, was shown. For four days the Art Club sponsored an exhibition of paintings by Olive Hobart Chaffee, Missouri artist, whose collection will be displayed in New York City in November. Mrs. Chaffee is noted for her Ozark scenes.

Christian College opened its eighty-fourth year September 12, with a capacity enrollment. Four instructors have been added to the faculty. Miss Mary Alder and Miss Pauline Lacy will teach English; Miss Ruth Bell, economics; Miss Margaret Aird has been appointed the college nurse.

It is customary for the students of Christian College to attend the Christian church in a body on the first and last Sundays of the school year. This custom was followed when on September 15 the group heard Dr. Lemmon welcome students to Columbia. Since many denominations were represented at Christian College, one of the first assemblies of the year was devoted to the introduction of the pastors of the various churches in Columbia, and to the organization of student church groups. According to this plan students affiliate with some church in Columbia, but do not sever their membership in their home churches. Approximately fifty Christian College girls compose the Christian Student Congregation, made up of girls who belong to the Christian church. Mrs. Alice Sorrell, student pastor of the Christian church, is in charge of the organization.

Culver-Stockton College Canton, Missouri

Culver-Stockton College celebrated its annual home-coming October 25 and 26. The largest group of alumni and former students to come to the college in recent years was present for this occasion.

The celebration started Friday night with the home-coming play, *Broken Dishes*, presented by the dramatic club of the school. The play was directed by Miss Lila Mary McRae, daughter of Glenn McRae of the Christian Board of Publication in St. Louis, and William Sener of Chicago, under the supervision of Steven Williams, head of the fine arts department of the college.

The college is going forward with a new program of personnel service in which through conferences and tests information is being collected about each student in order that the faculty may be in a better position to counsel students with respect to vocational choices as well as regular college work.

Drake University Des Moines, Iowa

Drake University was honored this year in having President Morehouse as president of the International Convention which was held at San Antonio, Texas. Each Drake alumnus and friend had a right to be proud of the fine address which President Morehouse delivered to the convention and the splendid manner in which he presided over the various sessions.

Dr. Morehouse was the principal speaker at the inauguration of Dr. Harry D. Henry, new president of Iowa Wesleyan College at Mount Pleasant.

Records in the office of the dean of men show that there are twenty-four states in the United States represented among the new students entering Drake this autumn.

Hiram College Hiram, Ohio

A gift of \$5,000 from a Cleveland friend reduces the total required for the finishing and furnishing of Hiram College's new administration building to \$14,000. The building is being erected to replace the one destroyed by fire a year ago. This total is exclusive of a pipe organ for the auditorium in the building which remains a pressing need. A concert grand piano for the auditorium has been presented by James G. Warren, a Hiram alumnus now living in California. It is hoped that the building will be completed and ready for use by the first of the new year.

Thorn Pendleton of Leavittsburg, Ohio, a great-grandson of Alexander Campbell, has offered to equip and furnish one of the rooms in the Kinsman Homestead in Warren as a library and study room for the Warren Campus of Hiram College. His offer has been accepted by the advisory board in Warren. A reproduction of one of the best-known paintings of Alexander Campbell, now the prized possession of Mr. Pendleton's family, will hang in the room. This Campbell room will be dedicated with appropriate services.

Dr. John S. Kenyon of Hiram College

will be the speaker at the luncheon of Hiram alumni in connection with the annual convention of the Northeastern Ohio Teachers Association in Cleveland.

Lynchburg College Lynchburg, Virginia

With an enrollment of 254 students, Lynchburg College opened its thirty-third session, September 23. Principal A. R. Main, of the Disciples Bible College in Melbourne, Australia, delivered the convocation sermon, Tuesday, October 1. The relation of the church college to education was the theme of Principal Main's address.

Principal and Mrs. Main were guests of honor at the annual faculty reception for all students which was held in West-over Hall on September 30. They were also present at a luncheon in honor of the Lynchburg Disciple ministers and their wives, given at the college following the convocation service.

Members of the faculty and administration spent the week-end of October 12, 13 at a "retreat" at Timber Lake Tavern near Lynchburg, under the direction of Dr. William Clayton Bower, professor of religious education in the Divinity School at the University of Chicago. The purpose of the retreat was for the faculty to get apart and think through the relation of education and religion and the place of religion in the Christian college, and to unify thinking on the problem so as to have a mutual understanding in all teaching regarding religion in the various fields of study. The retreat was in the nature of a conference with Dr. Bower leading the discussion.

Dr. Bower also spoke to the student body in a special chapel session Monday. Other chapel speakers who have been at the college this session include President J. T. T. Hundley, Associate President R. B. Montgomery, Dean M. E. Sadler, and General Chang Chih-Kiang, leading Chinese governmental and military official. General Chang is now in America on a good will tour, accompanied by his Chinese secretary and P. F. Price, who has been a missionary of the Southern Presbyterian Church for fifty years, and is a member of the faculty of the Nanking Theological Seminary.

Three new faculty members have come to Lynchburg College this year. Dr. Forrest F. Cleveland, a *summa cum laude* graduate of Transylvania College, and Ph.D. in physics from the University of Kentucky, is the new head of the physics department. Miss Carolyn M. Hilton has come as head of the music department. She is a graduate of Westminster Choir School and the daughter of a Baptist minister. The new French professor is Miss Sara Elizabeth Clarke, a graduate of Duke University. She comes to Lynchburg from Sullins College in Bristol, Virginia.

The music department is planning an extensive program this year under Miss Hilton's direction.

With Coach Glenn Rardin back after

an absence of almost a year on account of injuries received in an automobile accident, Lynchburg College is looking forward to another great year in athletics.

The First Christian Church of Lynchburg is sponsoring a series of Sunday night services at which the preaching is done by ministerial students from the college.

Phillips University Enid, Oklahoma

A beautiful installation service was held on the evening of September 18 for the newly elected officers of the Phillips Ministerial Association. Following the installation service, a reception was held for the 172 Bible College students who had just enrolled.

On the evening of September 9, Harold Enz, who will receive his Bachelor of Divinity degree next May, was united in marriage in the church at Wakomis, to Miss Vera Gregg, also a graduate of Phillips Bible College. Mr. Enz will preach for the church at Waukomis for the coming year. He is president of the Phillips Ministerial Association.

Three returned missionaries are studying for advanced degrees in Phillips Bible College this year. Robin Cobble and Miss Vesta McCune, both of Africa, are also teaching classes in the missionary department on Africa. Loreley Oliphant, formerly of Japan, is conducting the class of missions on Japan.

Arthur A. Everts of Dallas, Texas, gave two addresses before the Phillips students, and at the close of his first address, 279 signed the petition to be tithers.

Bain Driscoll, who has been holding a highly successful pastorate at Tonkawa, has recently been selected by the Phillips Board of Trustees to work along promotional lines for Phillips among the churches. He is already at work and is getting good results.

Miss Marie Crosby, professor of pipe organ and piano in Phillips University since 1918, has recently been employed to write material on piano teaching for the Educational Series, edited by John Thompson of Kansas City. The work will be published by the Willis Musical Company, Cincinnati, Ohio. Miss Crosby has already published a number of compositions, more than 200, which are widely used for teaching of music.

Texas Christian University Fort Worth, Texas

With enrollment figures up about 20 per cent, to a total of 852, T. C. U. has started off most encouragingly on its 63rd session.

Several new faculty members have been added. Mrs. Jessie Deane Crenshaw Truelove, graduate of the Cincinnati Conservatory, is teaching piano. Don Gillis, T. C. U. graduate, is instructor in music theory and assistant director of the band and orchestra. John Hammond, also a T. C. U. graduate, has been made instructor in Romance languages. Dr. Allen True has been appointed associate professor of history.

(Continued on page 44.)

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THIS year the One-Day conventions are under the auspices of Unified Promotion, which means that the secretaries of all the boards concerned are scattered to the four corners of the country. Each team also has a missionary and a state worker. It should be possible for every Disciple to attend one of the 240 One-Day conventions being held this fall and winter.

Word has come of the death of W. C. Pearce, October 25, in Los Angeles, California, at the age of seventy-one. Mr. Pearce was a loyal Disciple and has given his life to the work of religious education. At the time of his death he was first vice-president of the World's Sunday School Association and a member of the executive committee of the International Council of Religious Education.

Under the new Constitution of the United Christian Missionary Society adopted at the San Antonio Convention, there will be no longer an executive committee, but a board of trustees, consisting of ten men and ten women and the president and vice-president of the society. Under this new set-up Miss Hazel Scott becomes the secretary of the society instead of the recorder, as formerly.

In our November issue we failed to get the personnel of the new officers of the Ministers' Wives Council. They are as follows: Mrs. Roy C. Snodgrass, Amarillo, Texas, president; Mrs. C. M. Chilton, St. Joseph, Missouri, vice-president; Mrs. C. H. Jope, Washington, D. C., secretary; Mrs. C. W. Flewelling, Decatur, Illinois, treasurer.

On his recent visit to Puerto Rico, I. J. Cahill found some specific needs which no doubt some friends would be glad to meet.

1. One of our churches needs a small reed organ and would be able to pay freight charges.

2. Books are needed for the library being collected by C. Manly Morton for the use of our pastors in the Island. Books especially desired are:

Christian Science, Faith Healing and Kindred Phenomena by J. M. Buckley.

Rational Living by H. C. King.

Primitive Traits in Religious Revivals by Davenport.

A Preface to Christian Faith in a New Age by Rufus M. Jones.

Books on Religious Education by such authors as: Betts, Coe, Maus, Vieth.

Any numbers of the Yale Lectures on Preaching.

Books on the history of the Disciples and biographies of our leaders.

Parties having any of the above books to give and churches willing to donate such an organ as suggested, will please correspond with Mr. Cahill. Address him at Missions Building, Indianapolis, Indiana.



Mr. and Mrs. F. L. Rowe and Elizabeth, who recently returned to Congo

Paul Ehly of Enid, Oklahoma, who not only attended the World Convention in Leicester, England, in August, but included in his itinerary a trip to Palestine and to Egypt, is full of praise for the splendid way in which the important work of Transportation Secretary was conducted by H. B. Holloway. Mr. Ehly is just one of a great number of people who have discovered the quiet efficiency with which "H. B." performs the many duties assigned him in our brotherhood life.

Salute

(In memory of Molly Hardy, daughter of Dr. and Mrs. William Hardy, former missionaries to Tibet)

We salute you as you pass,
We would not have you go,
But the Master of the Great Parade
Has called you where the march is made.
And so,
We salute you as you pass.

We salute you as you pass,
You soon the march is called—
So young, so fair, so fit to live,
With rarest gifts of life to give—
Appalled,
We salute you as you pass.

We salute you as you pass,
Look down the road through tears.
Some day we'll know just why you went
When what it was the Master meant
Appears.
We salute you as you pass.

We salute you as you pass,
And smile through grief and pain,
For soul of youth can never die.
Full well we know you march not by
In vain.
We salute you as you pass!

George E. Miller
Nashville, Tennessee

The offering for Ministerial Relief at the San Antonio Convention Communion Service was \$689.58. This is considered a good offering in view of the fact that the convention was in a section of the country off the center of population of our people. A good many of the donors of this offering at San Antonio named eleven ministers in whose honor the gift was made.

Miss Bertha Clawson, who recently returned to Japan to be present at the thirtieth anniversary of the Margaret K. Long Girls' School, is making her home with Miss Jessie M. Trout at 475 Kami Kitazawa, 2 Chome, Setagaya Ku, Tokyo.

Celebrates 25th Anniversary

SUNDAY, October 6, 1935, the Livingston Christian Church, Livingston, Tennessee, celebrated the 25th anniversary of its founding. H. J. Derthick, president of Milligan College and founder of Livingston Academy and the Livingston Church, was present for all the exercises. Grant K. Lewis of the Home Missions Department, which has helped to support the church since its beginning, brought the message at the morning worship hour.

Due to the cold weather, the basket dinner, planned to be spread on the church grounds, had to be carried to the Academy gymnasium.

The afternoon session at the church was given for a tribute to the founders, deacons and elders, and past ministers of the church. R. B. Hurt, the tenth pastor in the history of the church, was also celebrating his fifth anniversary as its present pastor. A word of greeting was given by visitors present and messages were read from absent friends. At the close of the afternoon meeting a brief memorial service was held in honor of those faithful workers who have already gone to their reward.

Fifty-fifth Session at Hazel Green

Hazel Green Academy is beginning its fifty-fifth session of continuous school work. The enrollment as the year begins is 76, which is a decrease of two students over the enrollment of this date last year.

A spirit of earnestness seems to permeate both student body and faculty. Good work and fine cooperation are expected to characterize the coming year's work. Access to our gymnasium and the development of a social and recreational program are being fully appreciated by students and faculty.

Gravel is being placed on the new road up Red River and next year it may be possible for a bus to be put on the road, giving many students opportunity to come to school who otherwise could not do so.

HENRY A. STOVALL,
Hazel Green Academy,
Hazel Green, Ky.

Women and World Highways

Disciple Women Around the World

By Mrs. R. W. Blosser*

GEORGE ELIOT, versatile and gifted Englishwoman who lived the greater part of her life near Leicester, once wrote: "Surely, the only true knowledge of our fellow-man is that which enables us to feel with him—which gives us a fine ear for the heart-pulses that are beating under the mere clothes of circumstances and opinion."

Our first impression of those women of the Disciples of Christ who came from the East and from the West, from the North and from the South, to attend the Second World Convention of our people was that they possessed a large measure of this true knowledge which gave to every occasion a feeling of oneness; and, assuredly, the leaders were gifted with the "fine ear" that heard the very heartbeats of guests and friends from near or far.

Hospitality is the most gracious of gifts, and the women of England have long been noted for their ability to offer this gift charmingly and simply. Miss Annie Leavesley, of Leicester, served as hospitality chairman for the convention. Miss Leavesley has a rich heritage in that her family were pioneers in establishing our church strongly in Leicester and nearby communities. Miss Leavesley beautifully carries on the tradition, serving as a faithful member of her local church and carrying Christian responsibilities into wider fields.

THE organization through which the women of our churches work in Great Britain is known as the Sisters' Committee. Miss Minnie Hepworth, Leeds, England, is president of this British Churches of Christ Sisters' Committee. Miss Hepworth, enveloped in that indefinable atmosphere which accompanies the spiritual life, presided over many of the sessions for women, modestly and pleasingly presenting the work she so ably represents. The Sisters' Committee is actively engaged in missionary, benevolent and other phases of the work of the church.

The British women were represented officially on the World Convention program by Mrs. Joseph Smith, Birmingham, England. Mrs. Smith is a woman of charm and abilities, editor of the weekly devotional page for the *Christian Advocate*, organ of the Churches of Christ in Great Britain and Ireland; a leader and worker in the Sisters' Committee of the British churches; and an active worker in her own local church. Before any of these activities, she would tell you, she is first of all a wife and mother. She addressed the convention on the subject, "Christian Nurture and the Home." Her remarks were inspirational, yet shot through with good homely advice and humor. "May I say to you older ones, let the young couples alone to paddle their own canoe. If you really want to help, send them along something to eat! Of course they will make mistakes. So did we!" . . . "Young people sometimes say, 'I was brought up on the Bible. I shall please myself now.' My own have said it. Well, it is a good thing to let them blow off steam sometimes, then quietly remind them that they could have been brought up on something worse!"

The women of Australia and New Zealand, who traveled half-way around the earth in coming to Leicester, impressed all with their courage and conviction. Mrs. A. R. Main, Melbourne, whose husband is principal of Glen Iris College and editor of the *Australian Christian*, spoke of the work of the women in the Australian churches—for peace, for missions, home benevolences, all the objectives toward which we so ardently strive. These women "below the Equator" have a passion for Christian service—an element as unconcealable as fire—and are busily engaged in the great international program of Christ.

*Mrs. R. W. Blosser, of San Francisco, is general secretary of the Woman's Christian Missionary Society of California, North, and during the past year has served as president of the National Association of State Secretaries.

Mrs. Milton Vickery, Wellington, New Zealand, is a leader in Christian work among the women of that interesting island who live under the Southern Cross and intimately know the bracing breezes of the Antarctic. Said she: "There is one tie that binds us closely together as women of the world and that is the World Day of Prayer which begins in New Zealand." She spoke of their like interests with the others present: world peace, temperance, missions, a closer fellowship between Christians.

Tasmania seems a far-distant land to us. It was brought close as Miss L. G. Nicholls of Launceston, Tasmania, a leader in woman's work in that far land, bore witness to their joy in service and progress in the Christian faith.

At the "Women's Fellowship Tea," over which Miss Hepworth presided, representative women of the British Isles brought brief addresses. Each of these women painted before us in colors not soon to fade a little miniature of the work in her homeland, done with courage yet infinite appeal.

Said Miss McClintock of Scotland: "We have forty-four Disciples churches in Scotland and a population of four million. We have much to do. 'As the hills were round about Jerusalem, so is God round about his people.'"

Bravely spoke Mrs. James of Wales: "The gaunt spectre of unemployment walks our streets. In my own church at this very time almost every husband is unemployed. But we can sing! At our last Annual Conference we organized choral competitives and now they can be heard singing praises to God."

Miss Melville of Ireland touched all hearts with her appeal: "Greetings from Belfast. We are a very small company there, just one church—a very small one. Pray that our strength be perfected in weakness."

AT ALL times there prevailed a spirit of appreciative interest in the work of the missionaries, and these representatives of the church were given high place in the World Convention programs. Mrs. Wilfred Georgeson, Nyasaland, Africa, one of the missionaries supported by our British churches, graphically told of her work as a teacher in that far land. Illustrating some of her problems there she related this incident: "One of the boys in school said to me, 'I do not want an educated wife. Now, I get three pounds a month. I give her one pound and she is happy. If she were educated she would say, 'Where is that other two pounds?'"

The distant hills and strange cities of Siam were beautifully visualized by Miss Minnie Creaser, for six years a missionary of the British churches in Nakon Pathon, Siam. Miss Creaser bears a deep love for these people and plans to return after furlough. She is entering the Western Hospital, Edinburgh, to further equip herself for her work.

Women of the Disciples of Christ, scattered over the world, are enlisted in the foremost ranks of all the great movements for world betterment. "World Peace!" They are there with hearts set firmly against the great injustice of war as frequently attested by cries of "Hear! Hear!" brought forth by references to peace on the part of a speaker. Social reforms, race equality, temperance, Christian unity, missions, all these have within their ranks leading women of our world brotherhood. Service for the welfare of others is a theme none the less beautiful because of its long and ardent call to the highest and best in the race. Riding one day out through the beautiful countryside of England we passed, not far from Leicester, through the old, old town of Coventry, and our thoughts went back in history to another day and another lady who served her people, forgetful of self. The "Lady Godiva," she who "took the tax away" from her people, was but a prophecy of a day when a host of women would give, not an hour's service, but their entire lives in the interest and welfare of others many of whom "having not seen" yet they love.

Programs for Adult Organizations

For the Leader of the January Program

Theme for Year: Seeking Living Treasure

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Topic for January: *The Lay of the Land.*

WE COME now to the second six months of our year's study, Latin America. From the pamphlet, "A Preview of the Year," found in the July to December Program Packet, we quote: "In the past few years we have come to feel more definitely the nearness of our neighbors south of us. Yet, actually, how little we know of them and their inhabitants! In the six months devoted to the Latin American study we shall strive to come to an understanding of the historical background of Latin America; to an appreciation of her people and life; to a realization of the need for Protestant missions in these lands to which Christianity was brought so many years ago, and of the importance of carrying along with the message of Jesus the best in North American culture, that it may be blended with others that are flowing in from all parts of the world, to form the new culture of Latin America."

You will not forget that our missionary groups chose for their purpose for the year, "Seeking Living Treasure." As we start the foreign missions series of programs we shall find our way along the paths that lead to human treasure. It will be a pleasure to remember that other groups in the Protestant churches of the land are following the same trails. We will delight in thinking of missionaries and nationals of the Latin Americans who are aiding our search with the materials they have provided.

The devotional studies for the six months are being prepared by Miss Genevieve Brown, secretary of the department of missionary education. These studies will prepare our minds and hearts for each month's program and guide our interpretation of the study.

The January program in keeping with the thought of our treasure seeking has been named "The Lay of the Land." To know the land and the people is its aim. The devotional study appears in this magazine and it will provide an unexcelled introduction to the study.

Several pamphlets are provided in the Program Packet. If your group is not supplied with this packet it will be well to order it without delay. The price is fifty cents and it should be ordered from headquarters. If you wish the January leaflets only, they may be had for one dime.

You will be glad for the pamphlet of a general nature covering the entire Latin American lands and entitled, "From the Rio Grande to Cape Horn." This will best be given with a map before the group by means of which the general information will be made more vivid. A list of maps for your needs will be found on the last page of your *Year Book of Programs*.

Several people may be used in bringing the information found in this general leaflet and if additional material is desired we refer you to the bibliography given in that leaflet as well as the October, 1935, issue of *The Missionary Review of the World*.

The next need in this preparation program is an understanding of the religious backgrounds and needs of Latin Americans. "Religion Through the Years" is the pamphlet designed to give this information. For additional help there is the very splendid study in the *Discussion Outlines*. Its title is "Latin America as a Mission Field." The special Latin American issue of the *Missionary Review of the World* has several helpful articles on this theme. There are many books from which help may be gleaned also.

Then we will want to know what the Protestant forces are doing in Latin America. For your information along these lines there is a pamphlet prepared by Miss Lela E. Taylor, secretary of the Latin America department of foreign missions. "In Latin America We Have Cooperation" was the way Dr. S. G. Inman expressed this splendidly developed cooperative work and that expression is well verified in this pamphlet dealing with "Adventures in Cooperation."

Feeling the need of deepened understanding and greater appreciation of our Latin American neighbors, a series of "Appreciation Leaflets" has been prepared. There has been no effort made to fit them into the monthly study themes but rather to consider them as a series running through the six months. The first leaflet in this set, "Fellow Citizens," will be especially appropriate for this January study. One person may be chosen to carry the responsibility for this study through the six months. There are fascinating possibilities for a highly cultural study with exhibits and demonstrations.

Mention ought to be made of two organizations that are dedicated to inter-American cooperation: The Pan American Union, Washington, D. C., and the Committee on Cooperation in Latin America, Fourth Avenue, New York, N. Y. The former is the organization of the twenty-one American Republics and deals with governmental, economic and cultural relationships and from them may be secured at very reasonable prices much helpful material. A list of publications will be sent upon request to them. This list will also appear in the Latin American packet from the department of missionary education. The latter organization is the clearing house for evangelical missions and our own Dr. Samuel Guy Inman is in charge. From them also certain materials are available.

WORLD CALL as usual brings us help for the study. Have a look at your Decem-

ber and January issues. Former issues also will yield "treasures," for instance the article by Dr. Inman in March, 1934.

You like to suggest reading material to fit in with the program. Refer your group to the mission study books which while prepared for study classes are helpful for reading also. We refer to *That Other America*, by John Mackay and *Women Under the Southern Cross* by Margaret Ross Miller. Reread *Among South American Friends* by Stephen J. Corey and those clever little books, *Dear Family* and *Peggy Ann in Latin America*. The October, 1935, copy of the *Missionary Review of the World* is a treasure. Let's see to it that it isn't "buried treasure." Current magazines give considerable space to Latin America. Such books as *Stories of the Latin American States* by Nellie Sanchez, *The Two Americas* by Stephen Duggan and many others will well reward the reader's time. And then you will want to start in early, circulating the *Biography Set Series Three*, by Mrs. McWilliams.

How we do hope that the coming six months will prove a most profitable search for treasure among the lands and peoples "next door."

For Your Fellowship Hour

How about that childish game of pinning names on everyone's back and letting them find out by questioning others what they are? Use names of Latin American countries, rivers, mountains, cities, products and well-known people. Or the first question under "For Personal Preparation" on the January page of the Year Book of Programs might be made the basis for lively, informal and enlightening conversation. Leaders of fellowship will want a copy of *Fun and Festival from Latin America*. The price is twenty-five cents. Order from headquarters. You might try the Latin American popular drink, yerba mate, which is a sort of tea. It may be had from some local dealers, or The International Trading Company, 34 Union Trust Company, Indianapolis, Indiana, or the International Mate Company, 23 Washington Street, New York City.

A Poem to Fit the Program

Apropos of the study of Latin America is this bit of a poem by Mrs. Minnie B. Wilkins, in *Missions*.

A map is not a map to me,
But mountains, rivers, lakes and sea;
People sad and people gay;
Little children at their play;
Folks with feelings like my own
And some place they call their home.
Their skin may black or yellow be,
Members of God's great family.

—EDITH EBERLE.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions.

—Rose Wright.

New Packets

WITH the new year we begin our study of Latin America. Packets for Seniors and Young People are available for 50 cents each. If you have a standing order one will come to you without ordering.

Although the same themes are used each month for Seniors and Young People, and although there will be some of the same material in each packet, there will be differences in treatment each month except in January. The Senior programs are complete in themselves, and are planned for presentation without much research on the part of those making the presentation.

On the other hand we feel keenly that young people between the ages of 18 and 24 should be considering some of the problems of the Americas, and that very worthwhile and helpful discussions should be a part of every program. Therefore, the Young People's programs for each meeting will suggest problems and subjects and questions for discussion along with the presentations of missionary work that is being carried on in the various Latin-American countries.

Supplementary Materials

There is only one absolutely necessary supplement to the programs for both groups, and that is an outline map of Latin America which you may secure from the United Christian Missionary Society for 25 cents. This is needed for your first (January) program.

Latin American Backgrounds, by Winifred Hulbert, 60 cents and \$1.00; *Mexico*, by Stuart Chase, 90 cents in cloth; and the October, 1935, *Missionary Review of the World* will be helpful to young people, ages 18 to 24. For other books interesting and helpful to Seniors and Young People, see the new reading lists. You may order enough of these to have one for each member. They are free.

Legends

The theme of the first meeting of the year is "Legends." Most of the legends that you find in your programs will be the kind that mark a trail for a treasure hunt—for a treasure-hunting we shall go! These legends will keep us from getting lost among the cactus and pepper trees and mountains! And unlike most signs in Latin America they will be in English—not Spanish, and so you may be sure of seeing the country without getting lost. Not only that, but your legends will guide you without fail to our mission stations in the lands to the south. Treasures there will be all along the way; but at the end there will be a "surprise" treasure. See the packet of programs. (By the way,

when you order, do not fail to state whether you want the packet for Seniors, 15-17 or Young People, 18-24.)

The Founding of Mexico City

One other kind of legend is to be a part of your program—the legend of the founding of Mexico City. There are many interesting legends in all of South America which you should read, but you will have time only for this one in your meeting.

The Toltec Indians, told by their god that they were to build a capital city, began wandering down into Mexico to find the place which their god had selected for them. An eagle perched on a cactus devouring a serpent was their omen. They wandered for many years and were almost ready to give up when at last they came upon an island which was deserted except for reeds and cacti, frogs and snakes, ducks and eagles, birds and butterflies. Their god appeared to them telling them to seek the eagle. The priest called the people together and said, "In this spot we shall find prosperity, quiet and rest. Here shall be extolled the name of the Mexican nation. Here the subdued peoples shall serve and pay tribute to us; here shall be built the famous city which shall be sovereign of all. Therefore, let us seek this spot of which our god has told us."

Soon they found the cactus and the eagle with outstretched wings holding in his beak and claws a serpent. They had found their omen and they were content. This was the beginning many, many years ago of what is now Mexico City.

News Item

We have received an account of a very interesting banquet held by the Triangle Club at Pocatello, Idaho. They not only used the suggestions for the banquet which were given in the Program Packet but they added their own originality to those plans. The theme was "In His Steps." The young people dressed themselves in the costumes of various countries and wore shoes typical of those countries. One of their sponsors, Mrs. G. Z. Goza, writes that they searched magazines and libraries for information about costumes for several weeks before the banquet and that no two of the young people were dressed alike. Miniature Indian moccasins in various colors served as nut cups, tiny shoe soles were place cards, and songbooks were in the shape of wooden shoes. We are sure that the fine program which followed the banquet helped those who attended to have a better idea of what it meant not only for them but for people of other races to follow in His steps.

For Intermediate Leaders

(Conversation continued from November issue.)

Mrs. Dodger: My boys and girls took the notion that they wanted Program Guides as the Seniors have and so we decided that we would just use the Senior programs in our Intermediate work next year.

Mrs. Worker: Oh, I am afraid that would be a mistake; for the Senior programs are written for Seniors, not Intermediates. We make our own Program Guides.

Mrs. Dodger: Well, I just don't have time to do anything like that.

Mrs. Worker: My Intermediates make their own and they like them better than any they would buy. We cut them from bright green construction paper, and we have a white page inside for each month. On these pages we write the theme of the meeting and the time and place.

Mrs. Newleader: Do you not always meet at the church?

Mrs. Worker: No, we think an occasional meeting in the homes gives atmosphere for many missionary meetings that our rooms at the church do not give.

Mrs. Dodger: But our people will not allow our Intermediates to meet in the homes. They say they scuff up the furniture.

Mrs. Worker: Maybe you have not impressed your boys and girls with the importance of good manners in homes. They should know that it is very rude to play roughly and carelessly in a home where they are guests.

Mrs. Dodger: Oh, the manners of my boys and girls are all right, but the women just do not want to take the trouble to get ready for them and clean up after them when they are gone.

Mrs. Worker: Perhaps you can help them to see that they have a missionary opportunity in just that thing—opening their homes to boys and girls who are studying how to build a better and more friendly world. Every once in a while I ask the president of the missionary society for the privilege of talking to the women about their boys and girls, and I have found that these talks help them to realize how much they can do.

Mrs. Newleader: That is an idea for me, since I am new in the work. I had not even been going to the missionary society meetings, but I see that contacts there with the mothers would be invaluable.

(To be continued.)

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

JANUARY

Finding Life in God

Hymn: "Take My Life and Let It Be."

Scripture: John 10:7-10; 14:6.

WITH this month a new year lies before us, its opportunities, its disappointments, its blessings, unknown.

We pause beside this door:

Thy year, O God, how shall we enter in? The footsteps of a Child

Sound close beside us. Listen, he will speak!

His birthday bells have hardly rung a week,

Yet has he trod the world's press undetected.

"Enter through me," he saith, "nor wander more;

For lo! I am the Door."

—LUCY LARCOM.

Jesus offers his presence and his guidance not only for these twelve months of 1936 but for all of life. If we would find life in God, we shall find it through him. He has lived in God; he has known what fellowship with God means; and he brings that experience and lays it down before us as the inspiration and pattern for happy, serviceable living.

Two characteristics of that life in God which Jesus offers should commend it sufficiently to us. First, it is a life of *purpose*. If life were only a cold, materialistic process, beginning with physical birth and ending in a few ashes, if the sorrow and pain and failure which come inevitably to all were merely the cruel blows of a relentless machine, if all the joy to be gained in life were that derived from the trivial pleasures of the moment, the thrills of physical satisfaction and enjoyment, there would be little reason for desiring existence beyond the point where these pleasures ceased. But life is more than pleasure and pain, food and raiment, and an aimless succession of days. Life in God is eternal and purposeful; an ever growing experience in a universe that is innately kind; the pursuit of ideals of truth, goodness, and beauty; the seeking and attaining of satisfaction and joy through the intangibles of life which have no money value yet are priceless to the soul; the overcoming of temptation and discouragement and frustration by the power to see beyond the moment into the eternal plan of a loving Father.

Lord, I believe:

Man is no little thing

That like a bird in Spring

Comes fluttering to the light of life,

And out into the darkness of long death.

The breath of God is in him,

And his age-long strife

With evil has a meaning and an end.

Though twilight dim his vision be,

Yet can he see Thy truth.

And in the cool of evening Thou, his friend,

Dost walk

With him, and talk

(Did not the Word take flesh?)

Of the great destiny

That waits him, and his race,

In days that are to be.

By Grace he can achieve great things,

And on the wings of strong desire

Mount upwards ever, higher and higher,

Until above the clouds of earth he stands

And sees God face to face.

—AUTHOR UNKNOWN.

Life in God is a life of *partnership*. Partnership with the Creator of the universe—called to a part in that creation! The creation of a new world that shall be the Kingdom of God on earth! Jesus accepted that partnership and identified his life and purpose with God as the incarnation of the Father's redemptive love. So may we as individual Christians, and so *must* we if the world is to become a

place of brotherhood for God's family. There is so much to be done—people to be loved, privileges to be shared, selfishness to be overcome, inequalities to be wiped out, good will to be created, Christian ideals to be lived.

The Kingdom will come, not through great leaders of the church or those in high authority in state and nation, not through the efforts of supermen, but through the intelligence, devotion and idealism of average human beings such as most of us are. A little group of average men and women in the early church turned their world upside down because they accepted their partnership with God and acted upon it. It is a partnership of love; it is also a partnership of suffering and self-renunciation; but it leads to abundant life—for ourselves and for those whose lives ours touch.

Prayer: Of thanksgiving that we have been counted worthy of comradeship with God in the building of the kingdom and of gratitude for the life and spirit of Jesus as our guide; of confession of our failure to accept our responsibility in its full implications; of petition for a fuller measure of the spirit of love and sacrifice in our hearts without which we are impotent for the task.

—GANEVIEVE BROWN.

Echoes From Everywhere

Relief Money And Roads

Some folks might wonder just exactly what \$5,000 of relief money could do in feeding this multitude of people around Luchowfu. Here is what we have been able to do. It gave work and temporary relief to more than 5,000 people until the rapidly ripening wheat could be harvested. There was a total of 43,250 days' work done; 13,250 days for wages at the rate of about fifty coppers per day or a little over an American nickel. The other 30,000 days' work was in carrying rock or wheeling it in wheelbarrows for six English miles, a total of 30,000 loads having been received. This rock totaled 2,400,000 pounds, and was sufficient to pave an automobile road about three miles long and in addition, to widen and fill several miles of the worst road in the country.

The road from the Christian Hospital to the church has been made into a nicely paved automobile road. The street from the Coe Memorial Girls' School to the center of the city was formerly the filthiest road in town. Now it is the best looking, with good deep drains on both sides.

The chief aim has been to get some roads built into the country for the use of the farmers. These roads are about three feet six inches wide and lead north, south and east. The road past the "matoo," or wharf, has been almost indescribably bad and it is now transformed into an auto road for about one 1/2, and thence on into the country.

In addition to the road-building we are reserving a few hundred dollars for seed

distribution, especially for the dry land where the farmers cannot raise rice. Also we are trying to start a "better vegetable garden" movement by giving away free seed to families who fulfill the requirements for making a good garden. The purpose is to start the people on vegetable raising, first to improve their diet, and second, to fortify them against the next rice shortage by providing for other food when the rice fails. Our own vegetable gardens have never flourished better than during the last nine months while the people have been starving.

O. J. GOULTER.

Luchowfu, China.

Mothers' Club Active

Our Mothers' Club met last week for the first time since May and we felt that we were having a family reunion. They all seemed so glad to be here again. One mother said, "When I come to the club I leave all my troubles at home and come to be happy for a while." Another one said, "When I am working so hard at home and having so many problems I remember that I'm going to Mothers' Club this week and that everybody loves me there."

We plan to bring in many new members and to try to make the meetings interesting and worth while to all.

At every meeting we saw thirty minutes and have at least fifteen minutes' devotional. We also plan to have outside speakers.

The kindergarten children are having such a good time looking at scrapbooks

made by the business woman's missionary guild. They bought the small scrapbooks at a ten cent store, and at a special meeting they pasted in pictures cut from magazines.

LEONA HOOD.

*Mexican Christian Institute,
San Antonio, Texas.*

Opium to Be Banned in China

With the marvelous new method of breaking the opium habit, the government has issued the proclamation that all smoking shall cease this fall. How fully they will be able to carry this out remains to be seen. Dr. Corpron has about fifteen patients taking the cure now and he expects a regular landslide this fall. The cure is simple and permanent. It is said that at least one person in every family in our city of 70,000 uses the drug. Think what the cleaning up of just our own small community would require! Briefly, the treatment is this, as I understand it: A strong plaster made of Spanish flies is put on the patient. A blister is raised and the fluid from this blister made into a serum, the patient being inoculated with his own serum. The plasters are very expensive when bought from a drug company, but Dr. Corpron found that the old style Chinese doctors used Spanish flies (really big beetles) in their concoctions, so he buys them right here in our local medicine shops and makes his own plasters for almost nothing.

LAURA LYNNE MAJOR.

Luchowfu, China.

How a Volunteer Worker Serves

Bari Bai, nurse, is one of the voluntary workers who go regularly each month into non-Christian homes. During her vacation she made use of the opportunity of helping village people in various ways. A boy, three years old, had fever of 105 degrees. He was covered with a blanket although it was hot weather, and very little water was given him to drink. Bari Bai did an amazing thing (amazing in the estimation of the people), she removed the blanket and sponged the patient with cold water and

gave him all the water he wished to drink. Although they believed that it is very dangerous to use water internally and especially externally for a fever patient, yet the father of the child had sufficient confidence in Bari Bai to continue the treatment which she began. He was rewarded by his son's recovery. This voluntary work of the Christian woman may have saved the child's life.

In other homes Bari Bai found children who had smallpox, as is usually true, especially in villages. The patients were associating freely with others. Bari Bai explained carefully to each group the importance of keeping contagious diseases isolated and told them that smallpox is not caused by a goddess who sends it to people with whom she is angry but that any one, Christian or non-Christian, may get it by contact.

Bari Bai spent half of her last vacation by working in their small, rented field near a village. She taught a good lesson to those non-Christian people in the village, who were surprised that she worked with her own hands in a wheat field.

ANN MULLIN.

Damoh, India.

Club Work At Mexican Christian Institute

There are eight clubs in the boys' division of the Mexican Christian Institute. Its membership ranges from 6 to 42 years of age. The boys from 6 to 16 are divided into six different clubs. There is one club for the young men and another for the older men.

The membership of all these clubs is 160. It is expected that by the middle of the year the enrollment will be 200. Personally I am not as interested in large numbers as I am in the quality and high standard of our work.

The program is more comprehensive this year since I happen to have Charles Davis as an assistant. Hikes will be taken more often; the number of sports played by everybody will be increased; more trips to places of interest will be taken; and the health phase of the program will be carried out more thoroughly.

E. G. LUNA.

San Antonio, Texas.

Windstorm In India

Word has been received from the secretary-treasurer of the Indian Mission that a windstorm has damaged the buildings at Damoh to the extent of 100 rupees, approximately \$37.

Beech Bottom Church Spruces Up

W. D. Van Voorhis of the Beech Bottom Church, West Virginia, writes enthusiastically of the service rendered that church by W. R. Foster, representative of the Board of Church Extension. He says "Mr. Foster has proved himself a master workman, a good preacher and a thoroughly Christian man." Under his direction the whole interior of the building was beautifully decorated, fifty men, besides



Mrs. Mahala Yoder, September 29, 1935, Jacksonville, Florida. Guest in Florida Christian Home four years. Funeral in Edgewood Christian Church.

Mrs. Katherine Julia Cheney, September, 1935, Glendale, Arizona. Burial in Saybrook, Illinois. Member of church sixty-two years and of the missionary society forty-one years, and consistent reader of WORLD CALL. Age 81.

Gertrude Streater Thomas, October 2, 1935, New York City. Third generation of Streater family in Cleveland, Ohio. Miss Thomas' mother for many years supported Andrew F. Hensley in Africa and his book *My Children of the Forest* was dedicated to her. Miss Thomas made large gifts to Congo Christian Institute.

Mrs. Ewing Allen, September, 1935, Pembroke, Kentucky, for twelve years bedridden with arthritis, finally losing her sight, but became president of a missionary society which met monthly at her bedside.

Mrs. Laura L. Urich, September 10, 1935, Osceola, Missouri. Devoted worker in the church and reader of WORLD CALL for many years. Age 69.

women and girls, helping in the work. Most of the 150 gallons of paint used was donated by Wheeling Steel, Blue Ribbon Paint Company and the Power Plant.

When the work was almost completed, Mr. Van Voorhis had the misfortune to fall from the top of a stepladder to the cement floor, fracturing the right bone of the pelvis and his right wrist. We are glad to know that he is now at home, although on crutches, and that the doctor assures a complete cure.

Woman's Council In China

We are quite thrilled over recent developments in our woman's work in Luchowfu. With purely Chinese initiative, an organization resembling a Council was effected last spring. There are five departments of work and each woman aligns herself with whichever phase of service best suits her taste and ability. Three are appointed as a permanent committee to assume responsibility for the work of each group. Only one group has a foreigner as its head, though foreigners are assisting in all.

LAURA LYNNE MAJOR.

Luchowfu, China.

Hidden Answers

1. What is the circulation of WORLD CALL? What is our present aim?
2. What remarkable work is being conducted in Mexico?
3. What are some of the needs in Benevolent Homes?
4. What is International House?
5. How will the Wool Weaving Project help the Chinese?
6. How does Mr. Valentine think the church may advance?
7. What religious education worker has retired?
8. Who was Mrs. F. E. Meigs?

Helps for Leaders of Junior Groups

A GAIN we find ourselves approaching the Christmas season. The completion of the study of Mexican Americans, the single session on Christmas and the beginning of a very fine unit on "The Junior and Prayer" will be found to fit well into the month's activities. May we say once again that this page is not for the children but for the adult leader of the children's group. The program materials are found in "Junior World." It is especially important in this month so crowded with activities and interests that all leaders who have to do with Juniors combine to plan the enterprises which they wish to suggest to the children. For the Junior Department and the Christian Endeavor for instance, to combine on Christmas baskets and to feel themselves one, can do a great deal to knit together two groups that often work in competition and fail to do the bigger things which cooperation would make possible. There are many similar opportunities for working together to achieve fine results.—Grace W. McGavran.

December 8—Friends in God's Family

THIS is the sixth of seven studies on "Our Church as a Family" which has dealt especially with the contribution which our Mexican Americans have for us and with some things we can do with them and for them.

Procedures for this session are given in the *Junior World* for December 1, "King's Builders" section. Stories are also given there.

In connection with the Scripture reading it is often wise for the adult leader to make a very few comments, relating the verses to the problems the children may have in connection with attitudes or ideas in this group of sessions. It may in this instance lead into a brief discussion which the adult leader will want to guide.

It has been definitely suggested from the time of the first session, that the packet on the work of the Mexican Christian Institute would be part of the materials for these sessions. The packet is free, although there is a ten-cent postage charge. If you do not have it you are making it necessary to eliminate some very interesting information, stories and activities from the work of your Junior group.

December 15—A Rich Harvest

This is the last session of this study on Mexican Americans. As one can tell from the title, it is hoped that the children will end up with a deeper appreciation of all the Mexican group brings to our country and to our church life. That they will feel a deeper friendliness to these friendly members of our society is to be expected. After this study is over there will be innumerable opportunities of follow-up, as you come across stories, incidents, craftwork of Mexican origin, and have opportunity for personal contacts, etc.

Procedures are given in the December 1 *Junior World*, "King's Builders" section.

To build a helpful meeting out of those suggestions will require some thought on the part of the adult leader. They have not been given more specifically because what this last meeting is will depend so largely on the needs and wishes and previous trends in this study of each particular group. If a guest meeting is held it is simple to let the children plan just which of all the things they have done they wish to repeat for the benefit of their guests. If not, the

emphasis may be placed on the suggestion of making a list of ways in which we can help each other, and tracing the number of those ways in which our church is actually working. These can be traced through the stories and articles of the past six months and through the Children's Special Packet.

December 22—Keeping the Christmas Spirit

The purpose of the meeting today is to help the Juniors to understand more nearly what keeping the Christmas spirit means. By calling their attention to the way in which Christmas is observed in various homes, our aim is to help them evaluate different observances common today, so they will themselves wish to do only those things in keeping with the true Christmas spirit. See December 1 *Junior World* for procedures; and December 15 issue for story material under title "Keeping Christmas."

You will find a suggestion toward the beginning of the procedures, that you as adult leader should give a little introductory talk on "Keeping the Christmas Spirit." Here are suggestions you may follow if you wish. Of course they can be changed in any way to suit your own group best. "Many people today don't have the right Christmas spirit. They think mostly of getting things and what they give is often given grudgingly. When we talk about keeping the Christmas spirit we must think of that first Christmas when Jesus was born. We must not forget that Christmas is really his birthday. As it is his birthday, of course, serving him is what we should be thinking of. The Wise-men presented their gifts to the Baby Jesus. He is not here as a baby to whom we can present such gifts today, but we still can give gifts to him. The most precious gift of all that we might give him is ourselves. Then by giving to others, if we do it in the right way, and by doing all we can to make them happy we are also doing things for Jesus, for he always wants us to think and do for others. Think of others—not ourselves—for it's not our birthday we are celebrating. It is Christ's birthday."

You will notice there are no separate suggestions for special activities for this meeting. Everyone is so busy at this season of the year that it is better for all Junior groups to work at one or two enterprises together than for this particular group to have separate enterprises. Consult the Junior Department Sunday school superintendent.

Learning More About Praying

Adapted from a Study by

Nan F. Weeks

IT HAS been truly said, "Mankind is incurably religious." In all of its great crises the human heart reaches out in quest of a Supreme Being. Instinctively each individual seeks for God, and blessed indeed are those who, during childhood's trustful years, learn how to approach God in prayer.

The request of Jesus' disciples, "Lord, teach us to pray," expresses the need of every child of today, and one of the greatest contributions which a leader can make to the life of a Junior is to teach him to pray—to open to him the gateway through which he may pass at will into the place of communion.

Training in prayer is an essential element in religious education. Such training is infinitely more than imparting certain information about prayer and expecting the desired practice to result therefrom. While it is true that instruction is a necessary foundation upon which to build, we must not be content until we have reared in the life a temple, of worship—until we have awakened or deepened the child's trust in God, have aroused or strengthened the desire to commune with him, and have helped the Junior to understand the rudiments of prayer in such a way that he shall naturally and reverently approach the presence of God.

The studies are arranged for four periods as follows:

December 29. "How We Talk to God."

January 5. "About What Shall We Talk to God?"

January 12. "Learning from Jesus How to Pray."

January 19. "Working with God Through Prayer."

The Child's Prayer Experiences

1. *Saying prayers.* While most of the Juniors connected with our church organizations have been taught to say prayers, not all have been taught to talk or commune with God.

2. *Hearing prayers* led by others in various assemblies.

3. *Participating in prayer forms* or prayer verses.

4. *Sharing in family worship* (in all too few instances).

The Child's Personal Experiences

1. The child of junior age feels with deep intensity and, while his capacity for enjoyment is great, the sorrows and disappointments which come to him stir him with corresponding force. Hence, in those inevitable times of disappointment and sorrow, the Junior needs to know how to approach the God who pities "like as a father pitieth his children."

2. While the Junior's growing independence has led him to scorn many of the fears which disturbed him in earlier childhood, he is not void of fear, and his newly acquired independence is constantly leading him into perils. In his moments of danger and fear he should be able to turn naturally to the One who is his "refuge and strength."

3. In the ever recurring temptations to do wrong, the Junior needs the safeguard of prayer to him who "is able to succor them that are tempted."

4. Because his background of experience has been limited, the junior child often finds himself in a situation in which he is perplexed and in need of guidance. At such times he should be able to turn confidently to his heavenly Father for counsel and help.

5. Loneliness is not confined to adult hearts. Often a child becomes oppressed by a sense of ostracism. Then he needs to have recourse to the "Friend that sticketh closer than a brother."

6. When joys and blessings gladden his days, it should be his spontaneous reaction to express his thanks to the Giver of "every good and perfect gift."

7. Thrilled by the beauty and grandeur of nature, it should be his natural response to praise the great Creator.

Some Junior Problems Regarding Prayer

How can God hear our prayers?

What difference does it make whether I pray or not?

Why do I not always get what I pray for?

Why do people close their eyes to pray?

Can God listen to more than one person's prayer at a time?

The experiences and problems and aims already discussed suggest the following outcomes to be sought:

An intelligent concept of prayer, not as a magical formula, but as actual communion or fellowship with a loving Father.

Such a concept should lead to an attitude of confidence and love toward God.

This attitude will express itself in daily and frequent communion with God, thanking him for blessings, telling him about problems, and asking his help, his forgiveness and his guidance.

Books

Training the Devotional Life, Weigle and Tweedy.

The Training of the Devotional Life, Kennedy and Meyer.

The Religious Consciousness, J. B. Pratt (Chapter 15).

Junior Method in the Church School, M. C. Powell. (Revised edition, Chapter 21.) *Christianity and Psychology*, F. R. Barry (Chapters 5, 6, 7).

The Meaning of Prayer, H. E. Fosdick. *Children's Prayers*, recorded by their mother.

Our aim in this unit is not primarily to impart knowledge but rather to create in the heart of the Junior a right attitude toward God and prayer, to quicken the desire to pray, and to afford opportunity for him to express himself in prayer.

By means of conversation the teacher will be able to discover erroneous concepts which must be corrected, and those points upon which added information or further stress is needed.

December 29—How We Talk to God

Detailed procedures for this meeting are given in the "King's Builders" section of *Junior World* for December 1. The material for reports and stories will be found in the *Junior World* for December 22.

As adult leader you will need to give some careful thought to guidance. Many children have prayed only the "asking" type of prayer. This meeting is an opportunity to enlarge their vision and to help them to realize what a much greater area of life is to be included in prayer. While there are reports to be given on forms of Jewish prayer, do not let this matter of form become too much emphasized. Lay the emphasis on prayer which is from the heart, and which relates all of life to God and his guidance.

The following story will be helpful. You may care to tell it yourself. You may want to copy out the verse for each child to put in his private book of prayers. And incidentally, the preparation of such a book by each child will materially aid his private devotional life. You can follow up the study for months as you find and give to the children new prayers which will be helpful to them.

Meaning What We Say

In Jack's class they had been talking about the importance of meaning what we say in our prayers. The teacher had told about a minister who once said that prayers which were spoken thoughtlessly never went any higher than the roof. Then the teacher repeated these lines:

"To say my prayers is not to pray,
Unless I mean the words I say;
Unless I think to whom I speak,
And with my heart his blessing seek.
Then let me, when I come to pray,
Not only heed the words I say,
But let me seek with earnest care
To have my thoughts go with my prayer."

That night Jack dreamed that he was in church and that high up on the rafters he saw queer-looking figures like large birds perching there. He asked

his father what they were and his father replied, "Those are the prayers that people said without meaning them. They never get any higher than the roof." Looking carefully at them, Jack recognized some of his own prayers—the one asking God to bless the missionaries, though Jack had failed to give one bit of his money toward helping them; the one praying that his mother might not become so tired, though he had done nothing to help her; the request that God help him to do right, though he did not even try to keep from talking and laughing during the worship service. Soon Jack awoke and in his heart he resolved that he would never again merely say a prayer without meaning it.

January 5—About What Shall We Talk to God?

This is one of the difficult sessions of the study. It goes far deeper than the question of the kinds of prayer, praise, thanks, confession, petition, etc. In all fairness to our children who are face to face with life which is hard to reconcile with any consistent idea of God, hampered as they are with all sorts of inharmonious ideas—in all fairness to them, we should attempt to give them a fundamental basis for their approach to God which is consistent with life as it touches them and with an idea of God which is worthy of respect.

The traditional explanations of what we mean by "God answers prayer," do not face the real question which is in the mind of the child who asks, What good does it do to pray? Does God hear? Does he do anything about it? We have tried to go at the problem from a different angle. We have tried to answer the question, About what things should we talk to God? and from there to give the children a simple faith which is not easily to be shaken, in the value of communion through prayer, along with the elimination of the type of "praying" which is not according to the teaching of Jesus and which must inevitably result in disillusionment and lack of faith in the power of prayer.

We do not attempt here to discuss the subject with you as adult leader. We do commend to you the serious study of the three stories, in the *Junior World* for December 29 under the heading "About What Shall We Pray?" and also of the paragraphs of comment and question on which the discussion is to be based. This is in "King's Builders" section of *Junior World* for December 1.

This is a subject which puzzles most of us adults as well as children. Many of us have not thought our way clear through it. We have tried to limit the discussion to simple fundamentals, which will stand the test of time and life. But any adult who is to help guide the children through this study will need at the least to study most carefully the materials provided for the session, as noted above and be ready to carry the implications of those fundamentals a little further if the children need it.

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A Christmas Recollection

(Continued from page 30.)

big red Christmas boxes of gifts around it met her eyes, she seemed startled, then the big tears fell. My heart sank—had I done the wrong thing? Taking her hand I said: "What is the matter, baby, don't you like it?" Then, smiles shining through her tears, this answer came: "I didn't know Christmas could be so pretty, I'm just so happy!"

Then Jane and her individual big red box with Santa's gifts for her were carried upstairs and put back to bed where she and her nurse had a grand time tearing off gayly colored ribbons and papers.

Jane is only an illustration of the many other little folks who but for the kindly thought and generosity of our churches would never enjoy what is their natural birthright—home care, love and the many little things that go to make them happy healthy children, the best foundation for upright, Christian citizenship.

Isn't it a glorious thing to have the privilege of helping a child? Phillips Brooks has expressed it in such a far-reaching way in these words: "He who helps a little child, helps humanity with a distinctness and an immediateness which no other help given to human creatures in any other stage of their human life can possibly give again."

American Aid for Ethiopia

THE plight of Ethiopia has aroused deep sympathy in America. The missionary and other service agencies there are totally inadequate and insufficiently equipped to deal with the appalling need which will steadily grow greater and more acute as the war proceeds and the casualties increase.

In order to help meet this situation, an organization directed by a group of responsible leaders in the religious and philanthropic life of the nation has been set up with headquarters at 2 West 46th Street, New York City, under the name of "American Aid for Ethiopia."

The members of the executive committee, all serving in a volunteer capacity, are: William Jay Schieffelin, president of the American Mission to Lepers, chairman; Thomas Jesse Jones, educational director of the Phelps-Stokes Fund; Sidney E. Goldstein, chairman of the Commission on Social Justice of the Central Conference of American Rabbis; George E. Haynes, executive secretary of the Department of Race Relations, Federal Council of Churches of Christ in America; Emory Ross, secretary of the African Welfare Committee of the Federal Council of Churches of Christ in America; Harwood B. Catlin, secretary, Major General John F. O'Ryan, treasurer.

As far as is known, this is the only Committee established for the purpose of working on a national scale to focus American interest in and support for Ethiopia in terms of humanitarian services. It has the approval and cooperation of the Consul General for Ethiopia and the American representative of the Ethiopian Red Cross.

The Ethiopian Red Cross, under the direction of Dr. T. A. Lambie, its newly appointed secretary-general, who is at work in Ethiopia, is in great need of staff and equipment. For the present the Committee will cooperate with Dr. Lambie to whatever degree is made possible by the prompt response of the American people to the appeal for funds, by sending personnel and equipment for ambulance and field hospital services.

Volunteer groups throughout the country are urged to organize local branches of "American Aid for Ethiopia" and to keep in touch with the national office in New York City, in order that they may be kept informed about developments in Ethiopia, and be supplied with literature.

Rural China

WHEN the National Christian Council of China was invited to do what it could to save lives and provide technical help in reconstruction, an appeal was made to the Christian colleges of China and to their recent graduates.

George W. Shepherd, executive secretary of the Kiangsi Christian Rural Service Union, writes:

"We asked for men and women trained in rural health, agriculture, co-operative trading, village industries, political science, religious training, rural education, and the entire field of women and children and the home. We offered trained men and women nothing but a living allowance of ten dollars a month.

"Nevertheless, the Rural Service Union received many more volunteers than it could use.

"These Chinese men and women, trained to earn salaries in the centers of population, turned their backs on ease, city attractions, safety. They have gone to live and serve in the villages, working side by side with the humblest toilers, in order that the people of China may have peace, security, better homes, new ways of living.

"Asking only for one-roomed shelter and two or three pieces of furniture, these fine graduates of the eleven Christian colleges and universities of China are working in isolated settlements to help the people to raise their level of living."

In few lands have Christian young persons been more strongly challenged to devote themselves unselfishly to the common welfare.

In no country could the response be more hearty and more resultful than from the trained youth of the Christian colleges and universities of China.

Last-Minute News

Word has just come that the King of Belgium, Leopold III, on the 50th anniversary of the proclamation of the independence of Belgian Congo, has conferred upon Mrs. Herbert Smith the Medaille D'or de L'Ordre Royal Du Lion, commemorating her twenty-seven years of service in Congo. In 1929 Mr. Smith received the order of knight.

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—Rev. William Wallace Rose, D.D., *The First Universalist Church, Lynn, Mass.*

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Colleges Hard at Work

(Continued from page 33.)

He is a former member of the faculty. Blanchard McKee, former director of the Fort Worth Community Theater, is an assistant in the public speaking department. Miss Katherine Moore is an instructor in the same department. Dr. Raymond Welty, on leave since April, 1934, with the NRA, has returned to his duties as professor of history.

Twelve T. C. U. graduates are pursuing their studies this year on scholarships granted by various universities. Five are ministerial students who are studying at the University of Chicago.

Others are studying at the University of Iowa, Columbia University, Louisiana State University, California Institute of Technology and the Pennsylvania Academy of Fine Arts.

Nineteen ministerial students are serving as pastors in towns near Fort Worth. Several others will be assigned as the school year advances. Assignments are in charge of Patrick Henry, secretary of the Texas Christian Missionary Society.

Dr. D. W. Morehouse, president of Drake University, spoke at T. C. U. Friday, Oct. 11. He spoke Friday morning at the regular chapel service of Brite College of the Bible and that evening, on astronomy, to the entire student body and faculty.

A free lecture series is a feature of the extra-curricular activity of T. C. U. this year. Dr. Morehouse was the first speaker. Others already scheduled are Dr. H. B. Bruner of Columbia University; Dr. W. E. Wrather of Dallas; Upton Close and John Erskine. One or two additional speakers will be announced later.

Special personnel work for the freshman and sophomore students has been organized under the direction of Registrar S. W. Hutton, Dean of Men Otto Nielsen and Assistant Dean of Women Lide Spragins. Faculty members have been assigned to groups of ten students and will help them in their scholastic and personal problems.

Transylvania College Lexington, Kentucky

President Arthur Braden of Transylvania College reports: "Transylvania and The College of the Bible have on the campus five hundred and twenty-five students, which compares with four hundred and eighty-eight as of the same date last year. This is a record enrollment. Despite the additional spaces provided in our dormitories every room is filled to capacity and the classrooms are crowded. The entering class numbers over two hundred, with between one hundred and ninety and two hundred freshmen.

"The auditor's report for last year reveals that we reached \$60,000 in student receipts. This is nearly double what we received five years previous. I anticipate a \$5,000 increase this year over last. Of course there have been addi-

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tions to our staff. It should be noted that we have raised tuition three times during the past five years, and despite these increases the student body has grown to capacity. We are stabilizing Transylvania at 500, which is practically our enrollment at the present time."

Dr. Braden further reports: "We had a great misfortune here when one of our ministerial students was killed almost instantly and one of the young women, Mollie Hardy, daughter of Dr. and Mrs. Will Hardy (formerly missionaries in Tibet) was so seriously injured that she died. Several others were hurt. They were in an automobile accident on their way to Louisville to see the Transylvania-University of Louisville football game."

William Woods College Fulton, Missouri

Late in August the University of Minnesota conferred the degree of Doctor of Philosophy on President H. G. Harmon. Dr. Harmon's work had been completed when he came to William Woods a year ago.

William Woods College opened this fall with an increased enrollment, welcoming a freshman class which numbered a 65 per cent increase over last year's beginning group.

Considerable remodeling has been done throughout all of the buildings. All of the floors in the dormitory have been

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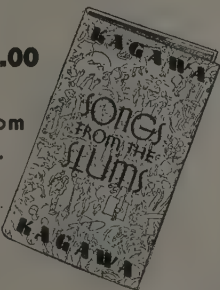
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sanded and refinished; the rooms have been papered and the woodwork, inside and out, has been repainted. The heating plant was overhauled and repaired, and everything was in excellent condition for the opening of the school.

There are a number of new teachers on the faculty this year. Mrs. Marie G. Shafer, the new dean of women, came from Columbia University where she was a member of the counseling staff. Miss Beatrice Moser, who came from Judson College, Marion, Alabama, is the new head of the department of violin. G. W. Lawrence, head of the department of brass and wind instruments, director of the band and orchestra, and instructor in theoretical music, was formerly a member of the staff at Cincinnati Conservatory of Music. Giles Robert Floyd, a new member of the English department, was formerly professor of English at Lincoln Memorial University, Harrogate, Tennessee. Mrs. Hedvig Marcum, who recently received her M.A. degree in business administration from the University of Chicago, is the new assistant in the commercial department.

Yale Divinity School
Yale University

The Campbell Club of Yale Divinity School held its first meeting of the year at the home of Professor John Clark Archer. It has been the custom for a number of years for Professor and Mrs. Archer to entertain the club at a reception in their home at the beginning of the school year. Thirty Disciple students are members of the club as compared with thirty-two last year. Twenty-eight of the members are in the Divinity School. These students are graduates of nine of our church colleges. The following are represented: Bethany 8, Lynchburg 5, Phillips 4, Hiram 3, Chapman 3, Texas Christian 1, Culver-Stockton 1, Transylvania 1, and Drury 1. There is one student from Oklahoma A. and M. College.

At the reception on Friday, October 11, the most recent graduates of the different colleges gave reports on their Alma Maters. Plans for the coming year were discussed and Dr. Archer gave a short talk. Two students who had attended the World Convention in Leicester, England, told something of their trips. A short memorial service was held for Robert Lambert, who was killed in an automobile accident just after school closed last June.

Butler University
Indianapolis, Indiana

Eight Butler University professors are included in the new edition of *American Men in Science*, which recognizes outstanding work in all branches of scientific endeavor. They are Dr. E. C. Friesner, botany; Professor W. N. Clute, botany; Dr. G. H. Shadinger, chemistry; Dr. K. S. Means, chemistry; Dr. S. E. Elliott, physics; Dr. H. L. Bruner, zoology; Dr.

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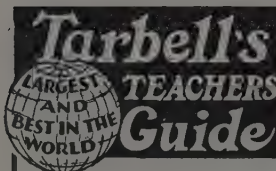
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The Butler University choir of sixty voices will be available for concerts in Christian churches throughout the Middle West this winter, Professor Donald C. Gilley, director, has announced. The organization will be prepared to present both sacred and secular numbers with vocal and instrumental soloists.

Butler University will be host to students from theological seminaries in all parts of the country on Dec. 27 and 28 when the fifth national conference of theological students will be held on the Indianapolis campus.

There are thirty sons and daughters of ministers enrolled at Butler University this fall. Twenty-two of this number are the children of Disciples of Christ ministers. The university grants half tuition to children of ministers and Christian workers.

Eleven contests have been announced for the Butler University debate squad for two-two students. The question for all debates will be "Resolved: That Congress should be empowered to override by a two-thirds majority any decision of the Supreme Court declaring acts of Congress unconstitutional."

Young People Faithful

I have just returned from a meeting of the "Friends of Jesus." This was attended by 126 young people from all over the Empire. Some came from communities where there are churches and they have Christian fellowship, others were from districts where there are no churches. One young girl was there who is a teacher in a village school. She is the only Christian in the village. A reactionary spirit growing up in the rural communities makes it very hard for isolated Christians and her village is no exception. She is continually watched lest she teach the children some Christian teaching. We so often think of the Japan that is represented by Tokyo, that we forget the millions of people in villages and towns who have never heard the Christian message and who are living in amazing ignorance and superstition. Japan needs your interest and love and prayers as never before.

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	\$91,818.63	\$1,129.31	\$10,664.69*	\$ 5,448.51	\$3,756.01

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Bequests -----	\$10,112.96	\$ 457.94	\$ 1,446.24	\$1,421.24
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The Missionary Register

Missionaries Going to the Field

Miss Anna Bender, India; Seattle, November 9, SS. "President Jackson," Dollar Line.

Mr. and Mrs. Walter G. Menzies, India; December 14, Canadian Pacific Line.

Missionaries Coming From the Field

Miss Edna Poole, Africa; New York latter part of December.

Deaths

Meigs, Mrs. F. E., former missionary to China, October 30, 1935, Cleveland, Ohio.

Book Chat

(Continued from page 31.)

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, by Martha Tarbell, Fleming H. Revell Company, N. Y. \$2.00.

For thirty-one years successive volumes of *Tarbell's Guide* have found their way into the hands of Sunday school teachers throughout this land and other lands, with increasing favor. The 1936 Guide is an attractive volume, with large maps of the countries to be studied and amply illustrated throughout, including a number of full-page reproductions of famous paintings.

THE GIST OF THE LESSON, by R. A. Torrey. Fleming H. Revell Company, New York.

This concise exposition of the international Sunday school lessons for 1936 fits into vest pocket or handbag and is convenient when only a few moments may be found for study. Its popularity is attested by the fact that this is the thirty-seventh year of its appearance.


A Chinese University's
Varied Services

AT THE twenty-fifth annual commencement exercises of the University of Nanking, one of eleven leading Christian colleges and universities of China, a varied and increasingly useful service to community and to nation was reviewed.

The university is composed of three schools, emphasizing agricultural training and research and with good colleges of arts and science. It enjoys the friendliness and cooperation of government leaders and growing support from Chinese sources. The University of Nanking holds an absolute charter granted by the Board of Regents of the University of the State of New York, as well as official Chinese registration. For the term 1935-36, student enrollment is 800.

For more than six years, under joint direction of the university and three co-operating missions, Nanking University Hospital has been serving the growing needs of a leading city of China, with extensive growth in its out-patient work. In the past year the hospital served 44,000 out-patients. The inpatient population has averaged 130 a day.

The university is cooperating with the national and provincial governments in



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research in economic problems and rural reconstruction.

The College of Agriculture and Forestry, with more than 220 students, conducted a study and survey of the economic resources of four provinces, in cooperation with the Farmers' Bank. Reports on 53,000 farms, including soil study and distribution of population, have been gathered in the three-year survey conducted by Nanking's Department of Agricultural Economics, under a grant of the Institute of Pacific Relations. The development of cotton cooperatives has been part of the training of a number of special students.

Members of the faculty have produced more than forty volumes and a total of over two hundred articles, pamphlets and monographs.—*China Colleges News Service.*

Give
WORLD CALL
for
CHRISTMAS

The Last Page

Seekers

They who earnestly set forth tonight
To seek the highest shall not lose their way,
A star will go before them for a light;
The night's vast distances need not dismay;
Somewhere beyond the desert's farthest rim,
They will come at last to Him.

He who zealously desires to find
The good in others need not know defeat,
For deep within the heart of all mankind
Is something brave and something clean and sweet;
Something of God and something of His Son
Is imaged in each one.

Let us be wise as the old Wise-men were wise;
Let us be seekers—coming from very far
Out of the dusk, surely at last our eyes
Shall see the silver wonder of His star,
And, turning to our companions, by its light,
Find Him in them tonight.

—GRACE NOLL CROWELL
In The Christian Endeavor World.

Peace and Joy

Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God Himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those who strive with Him,
Light'ning their eyes to vision and adoring.
Strength'ning their arms to warfare glad and grim.

—G. A. STUDDERT-KENNEDY.

A Christmas Wish

Could I but go to Bethlehem,
And see the place where Christ was born;
Could I but hear the angels sing
Glad carols, every Christmas morn,
I know my heart would open wide,
That He might ever there abide,
And never more be said of Him,
"There is no room" within the Inn.

Could I but go to Bethlehem,
And follow too the "Guiding Star,"
Could I but see the gifts of love,
From those who traveled from afar;
Earth's treasures too I would unfold,
Frankincense, myrrh and purest gold,
But best of all the gift to bring,
Is gift of self, to Christ the King.

—CHARLES NEWTON BOYD.



Haven't you all said with Grace Noll Crowell

"I shall attend to my little errands of love

Early, this year,
So that the brief days before Christmas may be

Unhampered and clear
Of the fever of hurry. The breathless rushing that I

Have known in the past
Shall not possess me. I shall be calm in my soul

And ready at last
For Christmas. 'The Mass of the Christ.'"

Unknown

I was a shepherd's little lad
Who played on the dark Judean hill
And watched the flocks one winter night,
With never a thought of childish fright,
When the blazing star made light as day
The hill, where the sleepy shepherds lay.
The others went; I stayed behind.
When they returned in early morn,
They told me a little king was born.

My name is not in the Holy Writ,
Nor blazoned on history's page,
For I did not see what the shepherds saw
As they stood by the manger filled with straw,

When they followed the light of the blazing star

That winter night to the Christ Child's bed—

For I was the lad who stayed behind
To watch the flocks while their souls were fed.

—CARRIE K. SARJENT.

Kingfisher, Oklahoma.

Upon Park Benches

Have you ever chanced to walk
Across the park
And looked into the eyes
Of those who sit there?

Defiant eyes!
Behind which flares the fear
Of what may come
When strength may fail so utterly
They'll sit no more
Upon park benches.

And pleading eyes!
Lifted with hope forlorn
That someone will pass by
Who cares!
Someone a little kinder
Than the rest—
Who, lacking means to give
Will help a bit
By a cheering smile.

Desolate eyes!
Set deep within a face
Furrowed with care
And want—and dull despair—
So hopeless grown,
So poor and friendless!

Go! You will see beyond the eyes
Of those who sit there
The tragedies that wait
Upon park benches!

—HAZEL HARKER.

Second Wisdom

Corn does not hurry, and the black grape swells
In the slow cadence of all ripening things;
Wise pumpkins idle, and the calm lake dwells
In peace above her unimpetuous springs.

What most unhurried, most full-flavorous is:
The earth turns slowly and the tide stands still
For him who surely claims, as truly his,
Firm fruitage that no hasty blight can kill.

And we who flung ourselves to sudden wars
And would not wait for quick scars to be healed,
We must recall shrewd pumpkins and slow stars,
And be as wise as lilies of the field.

—HENRY MORTON ROBINSON.

That's Good Reasoning

"I'm awfully sorry, Dad," said Willie, "to think how much trouble I give Mother."

"She hasn't complained, has she?"
"No; she's very patient. But she often sends me to the shops for things, and they are a good way off, and I know she gets cross waiting when she's in a hurry."

"Not often, I fancy."

"Oh, she's nearly always in a hurry. She gets everything ready for the baking, and finds at the last moment she has no dripping or something, and then she's in an awful fright, and I can't run a long distance, you know, and—I feel awfully sorry for poor Mother."

"Humph! Well, what can we do about it?"

"I was thinking, Dad, that perhaps you might get me a bicycle."—*Humorist.*

"Count Me a Partner"

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the 2,259 churches and schools failing to make an offering last year to this ministry, will do so this year;

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